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Editorial

I

E. A. C. C. and a Theology of Mission.

From 20th to 25th of this month (April) the East Asia Christian Conference Working Committee will be holding its first meeting since the official inauguration of E.A.C.C. a year ago in Kuala Lumpur, Malaya. Also meeting will be the Committee on the Life, Message and Unity of the Church, which has had a special remit to prepare plans for an investigation of the problems facing Christian Education, especially Higher Education, in Asian countries. Under consideration will be the life and mission of the local congregation; the place of the Bible in the church in Asia, the present state of Faith and Order discussions towards church union in various countries, witness of the laity, witness amidst social change and living faiths, and so on. Theological education in East Asia will also come under review, and some of our South-East Asia Association members will be involved in this.

At the close of these E.A.C.C. meetings, two significant Consultations will be held on the theology of Mission, to study the question "*What does it mean in theological terms and in practice in this ecumenical era for the Church to discharge its mission to all the nations?*" One is due to take place in Hongkong, with consultants from Korea, Japan, Philippines, Formosa, and Hongkong; the other is to be in Singapore, for Indonesia, Burma, Thailand, Singapore and Malaya. This is part of an ecumenical Study being promoted by IMC/WCC, and similar consultations have taken place in North America, and India, while three are planned for Africa. The object is to get 'on the ground' insights on the theological—practical problems of mission, missions, missionaries, missionary societies and the rest, that may lead to new patterns of mission in the churches, and changes in the present creaking structure of 'missions'. Leaders in this experimental enterprise are Dr. D. T. Niles, Dr. J. C. Blauw, and Bishop Lesslie Newbigin, and the results of the studies will be conserved and transmitted in two books—one by Dr. J. C. Blauw and one by Dr. D. T. Niles. The significance of all this for the thinking in our theological schools, where men are being trained for 'mission', as well as for pastorates and a ministry of 'edification', is obvious, and we hope to discuss the findings of these Consultations in these pages at a later date.

II

1960 Theological Study Institute, Singapore. July 20—August 31st.

Theme: *"Christ and Culture—the Encounter in East Asia"*.

Arrangements for this Institute are well in hand, though six schools out of 22 have not yet sent in the names of their delegates.

The following books have been sent to all delegates personally:

RICHARD NIEBUHR: *"Christ and Culture"*

A. D. BOUQUET: *"The Christian Faith and Non-Christian Religions"*

RAYMOND FIRTH: *"Elements of Social Organisation"*

P. M. HAUSER: *"Urbanization in Asia and the Far East."*

U. N. O. *"Report on World Social situations"*

In addition, most school principals or librarians have indicated which of the books on the recommended lists they would like to have sent to them (though again some have not replied!), and these have been ordered.

We had hoped that by this time, articles on the "Christ and Culture" theme would have been pouring into the Journal's editorial office, but alas! it has not been so. We are glad to publish Frank Balchin's contribution—so far, the only one received bearing on the subject. Also relevant are the reviews of Tillich in this issue, and we hope this may encourage others to read Tillich on culture and react—and that they will let us have the reactions for publication!

For additional encouragement along this line, we are publishing in this issue some subjects suggested by Dr. Williams and Dr. van Doorn for study prior to and during the Institute. Preliminary articles on any of these subjects will be welcomed.

A pleasing development in connection with the 1960 Institute is that in addition to theological teachers from S.E. Asia, we are in a position to invite ten additional teachers from East Asia—two from Korea, three from Japan, three from India, one from Ceylon, and one each from East and West Pakistan. This has been made possible by the help offered from missionary societies in the Division of Foreign Missions of NCC USA. At the 1959 Institute, we had six delegates from Asia outside of S.E. Asia, and benefited greatly from their fellowship and contributions.

If Tillich is right—and we are sure he is—there is no more significant subject than the one we now have in preparation for this Institute. The relationship between the Gospel and the culture in which Christian obedience expresses itself is basic both to a relevant theology, and to effective communication, since both of these demand the use of language, symbols, and thought forms that are familiar and

understood in a particular culture. A theological school that teaches theology in a purely academic fashion, unrelated to the whole texture of thought and belief by which it is surrounded, will turn out poor theologians and poor evangelists. Only where both Gospel and culture are brought together does Christ meet a man at the place where he is, so that he accepts the judgment of Christ, and finds His healing at the same moment.

The alternative to cultural relevance is to train men in a barren scholastic tradition of theology, where evangelism is impotent because it is unrelated.

III

Theological texts: S.E. Asia translation and writing programme.

Following on the report of the Theological Education Fund Committee's plans in this field in our last issue, and the Nanking Board's willingness to support experiments in S.E. Asia along these lines, we mention one or two further developments:

1. Theological schools using Chinese in teaching have been asked to submit a list of the ten theological texts they would like to have available in the Chinese language. With this information, our Association Executive Committee can consult with C.C.L.O.C. about plans for translation and publication.

2. Dr. Th. Müller-Krüger, of S.T.T. Djakarta, has just had his *History of the Church in Indonesia* (Sedjarah Geredja di Indonesia) published in Indonesia by B.P.K. Prof. Müller-Krüger is now re-writing this book in German and has agreed to let us have the manuscript of the German adaptation (it will be more than a translation) so that we might arrange for an English translation to be published. We feel sure such a book will be welcomed heartily in all our theological schools, and be the first of similar volumes, dealing with the Church in S.E. Asian countries. Several church history professors in other Asian countries have promised to work on this, and it now looks as if the best plan will be to encourage such original writing, with a view to publishing a series of Asian church history texts, then at a later stage, arrange for a one-volume Church history of S.E. Asia to be produced using the material available in the single volume 'national' histories.

3. After my recent tour of theological schools in Java, Celebes, Moluccas and Kalimantan—all using Indonesian language as the means of instruction, I am more than ever convinced that any series of theological texts in English, for use in these and similar theological schools in Asia, must be part of a wider plan to scrutinise and re-plan the teaching of English in these schools. Even in a high grade school like S.T.T. Djakarta, the evidence points to the need of a "bridge" series of theologically sound texts, that will

- (a) be geared to the English teaching in the school; and
- (b) prepare students to cope with standard texts in English after, say two or three years.

This is another point we must discuss at the Executive Committee Meeting of the Association of Theological School, S.E. Asia, in July this year, and also with those responsible for this part of T.E.F. plans.

IV

"Recollection in tranquility"

I shall not venture on an estimate of theological education in the six theological colleges I was privileged to visit last month, in four widely separated provinces of the Republic of Indonesia—three in Java (Djakarta, Jogjakarta, Malang), one in S. Celebes (Makassar); one in the Moluccas (Ambon, see page 42), and one in Kalimantan or Indonesian Borneo (Bandjarmasin). At times I was not quite certain in what capacity I was being welcomed—as Nanking Board representative in S.E. Asia, as Director of our Association and Study Institute programme, or as Editor of this Journal. But the fact was that I was welcomed, and given opportunities of discussion and consultation with faculties, boards of governors, synod executives, moderators, and general secretaries. It is therefore primarily the 'emotion' of gratitude that is now *"recollected in tranquility"*.

Without venturing on anything like a critique of Indonesian Theological Education, let me list some of the impressions and questions that are still uppermost in my mind as I recollect these interesting, friendly, profitable (to me) and sometimes exhausting days.

1. The strength and weakness of S.T.T., Djakarta.

The contribution of this school to all the churches of Indonesia has been very significant. Apart from Siantar, Sumatra, it has been the only 'Faculty' of theology i.e. working at University level. It has provided leaders for the churches, theological teachers for regional colleges, administrators, general secretaries, and specialised workers. It suffers from the fact that it serves the whole church, and is supported by almost none! This is not the churches' fault. They are hard put to it to support their regional theological schools with three years' high school entrance level.

The high academic level in S.T.T. has been due in the past to the school's having a faculty of well-trained foreigners—Dutch, German, Swiss. Now some equally-well trained Indonesian teachers are taking over and there is no reason to believe that the academic level will be lowered.

There have been however serious doubts in the minds of some about the failure to provide a practical emphasis in theological education at S.T.T. and something of that is voiced in the article by Frank Cooley in this issue.

2. The strength and weakness of the regional schools.

These for the most part have a close relationship to the regional churches, which feel in some sense 'responsible' (this does not seem to be true of Makassar, which is nominally connected with 14 different churches, but as an 'ecumenical' school, suffers in terms of financial support from the regional churches, which often have some form of training at a lower level to support and so do very little!)

For the most part also, such schools have a very great advantage in that they are consciously training men for their ministry in a particular church, which faces particular problems and dangers. The emphasis is therefore more practical in many ways. But the strain on the churches to maintain these schools is great. In consequence they are for the most part, inadequately housed, have quite inadequate libraries, and not enough well trained staff. Yet their task is vital too, and some means of helping them must be found. These schools all have a six years' course following three years' high school, but one of them at least I felt was dissatisfied with the results of theological training at this level. Thinking of the demand for university or college training one finds universally in Indonesia, it seems likely there may be an increasing demand for theological training at university level. This is being met just now by sending the best men to S.T.T. for their training, but with a probable growth in the regional desire for higher level of training, will this course continue to be followed? Will there be any alternative? Will the supply and support of more highly qualified teachers be available?

3. Libraries and the use of books.

This is an area of the schools' life where there is room for many questions. S.T.T. has a good library and it seems to be fairly well used, though I have no statistics! Jogjakarta's library is small but well arranged and used. But the other schools are very badly off. (Note: I am not including Nommensen, Siantar, in these comments, since I was unable to visit it this time. Their library development in the past few years has been considerable.) One school has its library in two cupboards; another has a few shelves in a small room; still another has a small room, and here I noticed that in six months there had been only 17 entries of books borrowed!

That raises the basic question of the use and place of books in

theological training. Is the process one of lectures, exams, and answers on the basis of lecture notes; or is it a process of learning to think, of reading as a dialogue with the writer, and the laying of foundations which will bear the weight of work, study, and preaching in a ministry?

It also raises the problem of the language of theological education being Indonesian, while the language of theological libraries in Indonesia is now English (previously Dutch and German). There are of course the hundred or so theological titles in Indonesian produced by B.P.K. (the Christian Literature Society), and B.P.K.'s policy very properly, is to step up this programme of theological literature in Indonesian language as soon as they have a promise of enough money to support it.

But it will be a long time before students will not need to have a knowledge of English to open windows into the theological world. And that means having the right kind of books in the right kind of English, and we seem to be just at the beginning of that particular problem!

These are some of the questions in my mind. They are not peculiar to Indonesia; rather they indicate some of the chief problem areas of theological education in Asia,—and perhaps elsewhere.

But let me repeat, my dominant impression is one of gratitude and thankfulness—gratitude for being welcomed and accepted as a friend and colleague, and thankfulness to God that there are so many devoted and gifted men in these schools who are giving themselves to the vital task of theological education. Deo gratias ago!

BUSINESS MANAGER FOR JOURNAL

It is with great relief and thankfulness we announce that the Rev. Robert Foster, Manager of the Methodist Bookroom, Singapore, has agreed to serve as our business manager.

Usually one has to cajole people to take on an extra voluntary job like this, but Bob Foster has gladly accepted this responsibility as a bit of ecumenical service.

All communications about subscriptions or advertisements, also cheques, bank orders etc., should now go to Robert Foster at 48, Barker Road, Singapore 11.

The People of God as the People of the Word

HIROSHI OMIYA, Tokyo.

I. The Hebrew Concept of the Word.

It is a general tendency that a man cannot trust the words of others without a guaranty. People prefer participating in practical matters to studying the theory. Then the unity of the act with the theory breaks down and there arises behaviourism, existentialism and mysticism. But this is not an arbitrary phenomenon. The problem of the present age cannot be resolved by any optimistic idealism. So Kierkegaard cynically said that a man who asks help in a loud voice is not really in crisis, for then he despairs even to express his serious situation to others.⁽¹⁾ And Faust, translating the first chapter of the Fourth Gospel, says:

Geschrieht steht: "Am Anfang war das Wort!"
Heir stock ich schon. Wer hilft mir weiter fort?
Ich kann das Wort so hoch unmöglich schätzen
Ich muss es anders übersetzen
Wenn ich vom Geist recht erleucht bin
Mir hilf der Geist! auf einmal seh ich
Und schreibe getrost: Am Anfang war die Tat!⁽²⁾

But the people of the ancient Near East did not think it to be "impossible to estimate the 'word' so highly", because they had a different concept of 'word' from ours. The Hebrew terms for the 'word' are, *'omer*, *dabar*, *millah* (Job 30: 9) (lift, rise) *sepher* (written word) *peh* (spoken word) *qol* (crying word) *saphah* (word on lips).

Mainly *'mr* and *dbr* are used. In the Bible we can see *'omer* or *'imrah* (poetical form) already in pre-exilic literature (Gen. 4: 23-J, Dt. 33: 9, Is. 5: 24, 28, 23: 29, 4) but almost in the post-exilic period (Ps. 19: 2f, 68: 11, 77: 8, cf. Job 22: 28). The classical term for the 'word' is *dabar*. Etymologically it is related to the Arabic *dubr*, 'back' and Aramaic *d'bar*, 'to be behind', 'push', 'lead', and means the significance which lies behind or at the back of the mind or things. *Dabar* is not a mere word, but has a concrete back-ground of the fact or event,⁽³⁾ so it also indicates the fact itself (*debarim* can be translated as 'history', I Kings 11: 41; Gen. 15: 11, 22: 1).^{(4) (5)}

We can understand this nature of the word in the light of Hebrew psychology. The Hebrews think of a man as a 'soul', *nephesh*, but

this is not a pure incorporeal entity distinguished from body as in Greek. As shown in the creation narrative of Genesis, "the basis of its essence was the fragile corporeal substance, but by the breath, *ruah* of God, it was transformed and became a *nephesh*".⁽⁶⁾ A soul is what results when flesh *basar* is animated by (divine) breath.⁽⁷⁾ It is an acting totality of a body. So the Hebraic anthropology grasps the psycho-physical unity of human existence. Of course, to the Hebrew the basis of the making of a mental image is sensations and "all act together in one and constitute an immediate perception".⁽⁸⁾ "A man's appearance, his voice, the more or less hairy quality of his skin, his smell, and above all his manner of acting, all he has done, all that belongs to him, his characteristics, and eventually the impressions received of him which continue in the mind of the observer are intuitively united and shaped into the total unity. This is the background and source of all sensations and actions. This is what primitive people call soul. Therefore, the soul is at the same time something visible and invisible".⁽⁹⁾ When this total image as soul is given, then each of these impressions represents the total personality. Especially the 'word' is important, because the sound of the voice easily reminds of that totality.

The unique nature of the 'word', however, must be understood more profoundly in the special relation between *nephesh* and *dabar*. As mentioned above, *nephesh* is not a distinguishable entity from the body but an acting totality of a person; it "is not sharply defined regarding space. It has its centre, and from this it extends so far as it works and makes itself felt Therefore, a human being cannot be isolated It must act, i.e. act on others and itself be acted on by others; in that manner the souls are brought into real contact with each other And life consists in constantly renewed combinations with souls".⁽¹⁰⁾ This is clear in the Hebraic idea of 'counsel' (Proverbs 11: 14, 15: 22, 24: 6). In the council, people discuss problems and express their opinions to each other. At that time they think they can force others' souls by their own souls. And when the strongest makes his soul penetrate into the others' soul, he can persuade them and the decision is reached (cf. Job 29). In such cases the words are not merely the sound of the voice; they have ontological essence in them. "The world is the form of vesture of the contents of the soul, its bodily expression."⁽¹¹⁾

So blessings and curses have a real influence upon a man to whom they are spoken. This ontological nature of the 'word' makes the difference between the Israelitic conception and ours. To the former the word is the matter, the event. Abraham's servant returning from Haran with Rebecca told Isaac, "all *debarim* that he had made" (Gen. 24: 66 cf. Ex. 9: 4, Job 22: 28).⁽¹²⁾ In this case "the word is the act".

II. The Word of God in Prophecy.

If the human word has this dynamic power of the soul to influence others, it is obvious that God's word has much more power. But in the Old Testament, God usually is not expressed as the soul, *nephesh*, but as the spirit *ruah*. Sometimes the former word is used (Jer. 5: 9, 29; Amos 6: 8), but it is "rhetorical hyperbole".⁽¹³⁾ The spirit *ruah*, originally means the wind or the breath, denotes "the motive power of the soul".⁽¹⁴⁾ It does not mean the centre of the soul in a special sense, but dynamically the strength emanating from it and, in its turn, reacting upon it. While the body is the expression of the soul, the spirit is the invisible power. God is the invisible power acting upon the creature. God is not the flesh, i.e. the weak corruptible existence, but the eternal spirit, *ruah* (Is. 31: 3). It does not mean that God has nothing to do with the flesh. Without weakness of the flesh, His spirit gives every flesh life. He possesses the spirit in fulness, and if He gives it to a man, man becomes a 'living soul.' *Nephesh hayyah* (Gen. 2: 7). Then the spirit of God is the condition of the life of a man. When God's spirit pours intensively into the human soul, that man is given strong power and achieves extraordinary action (I Sam 10: 10, II Kings 23: 2). The ecstasy of the prophets is one of such actions. Their prophecy is not mere prediction. It is the manifestation of God's spirit which works concretely, and prophecy is one part of God's whole action in history.⁽¹⁵⁾ It is why the prophets spoke their message in the perfect tense. To them the prophecy is the sign and represents the whole event of God's action, and in the prophetic expression the event which it predicts has occurred already.⁽¹⁶⁾

It is actually neither perfect nor future but dynamic expression of the positive fact of God's activity. Of course, Israel knows that there are unfulfilled prophecies. This, however, is because it is only "a lip-word" i.e. a body without soul, an empty case.⁽¹⁷⁾ There was not behind it a soul which might give to it life and strength. So the criterion of true prophecy depends on its result. If his prophecy is not fulfilled, the prophet is a false one. (Deut. 18: 20).

The great prophets sometimes warned against over-emphasis upon ecstatic experience as evidence of true prophecy, and insisted on the supremacy of a sober hearing of the word of God. But this is not a total rejection of the ecstatic or pneumatic element in prophecy.⁽¹⁸⁾ It is a change of emphasis. Isaiah (chap. 6) and Ezekiel (chap 1) received their callings in ecstatic visions. Lindblom distinguishes two types of ecstasy as the "ecstasy of fusion" and the "ecstasy of concentration" (*Verschmelzungsekstase* und *Konzentrationsekstase*).⁽¹⁹⁾ The former is the state of apathy which loosens the integrity of the personality, and the latter is that of the concentration of the consciousness on the object. The prophets have ecstasy of the latter type. It is concentration on the word of God. So,

the reason for the warning of the prophets must be sought in more profound depth. The phenomenon of prophecy is not the monopoly of the Israelitic religion.⁽²⁰⁾ We can find Syrian prophets in the time of Samuel, and the prophets of Tyrian Baal fighting with Elijah.

According to Jacobi's hypothesis, the origin of prophecy can be traced to Asia Minor, whence it emerged to Syria and Greece. But in reflecting upon the struggle of the Yahweh-religion with the Canaanite religions there arose the problem of true prophecy. In that case, the criterion of that problem was in the first place sought in the consensus with the covenant of Sinai. Isaiah puts *dabar* -YHWH (word of God) and Torah side by side (1: 10, 2: 3, 16: 13, 28: 13, 30: 9, 12). From Jeremiah 18: 18 we can see that the exposition of Torah is the function of the priests, while the main responsibility of the prophets is the deliverance of *dabar* -YHWH. So, Isaiah recognized that both the prophets and the priests are the indispensable functionaries of the religion of Israel.⁽²¹⁾ The prophets are not always the opponents of the professional religious system. In I Kings 22, we can see the existence of the professional group of prophets. Normally the prophet is the co-worker of the priest and in spite of the frequent corruption of the priestly class which the prophet criticized fiercely, both perform necessary functions, through which God leads history to its consummation (cf. Ezek. chap. 40).⁽²²⁾ The covenant which historically was given to Moses in the event of Sinai, places the priest and the prophet in the historical context of God's *heilsgeschichte*. In Deuteronomy 13: 1ff. we find the codifying of that spirit of the Israelite prophets.⁽²³⁾

A prophet arises among you, or dreamer of dreams, and gives you a sign or wonder, and the sign or wonder which he tells you comes to pass, and if he says, "Let us go after other gods", which you have not known, "and let us serve them". You shall not listen to the words of that prophet or that dreamer of dreams; for the Lord your God is testing you, to know whether you love the Lord your God with all your heart and with all your soul.

Here the prophecy which is fulfilled in the later event is considered as effectual, not accidental (v. 3). But on that criterion it is demonic power or, accompanied with the development of monotheistic universalism, the test of God. (cf. I Kings 22)⁽²⁴⁾ The natural and psychological element of prophecy was transformed to be the function of Yahweh's activity in the *Heilsgeschichte*. Israel is required to recognize her historical situation in the light of the covenant and to make her own decision in response to the Lord's gracious guidance through prophets. So the prophets must not fall into a state of ecstatic unconsciousness unable to respond to the word of God. Thus Israelite prophecy gets its logos-character.⁽²⁵⁾ In other words, the important element in the prophecy is the explicit reve-

lation of God's will in the historical situation. So the content of the prophecy changed from the vision-type to the word-type. In this case also we cannot separate neatly between the vision and the word in the prophecy. Amos saw the visions of God's judgment, (7: 1, 8: 1-9: 1), and Ezekiel sees the retreat of God from Jerusalem (2: 1ff) and the restoration and re-construction of the temple in visions (37: 1, 40: 1ff. cf. Zechariah 4: 1-6, 10ff, 5: 1ff). But the prophets attached importance to the meaning of the visions, and so the spoken word of God, independent of the vision, is more valuable. In the so-called E document, the patriarchs and Moses are called by the calling of their names (Gen 22: 1ff, Ex 3: 4, 14).⁽²⁶⁾ In the latter case God revealed His own name. "The word of God" is used as if it is an independent entity, which came to Abraham (Gen. 15: 1).⁽²⁷⁾ Samuel was called by God with His clear voice (I Sam 3: 1ff). "And from his time onward, the *dabar* -YHWH is the decisive power in the history of Israel"⁽²⁸⁾ Saul was made king of Israel and then rejected from the throne by the word of God which is given through Samuel. (I Sam 9: 27, 15: 13, 23: 26). Nathan brought the word of God's fiery rebuke against David (II Sam. 7: 6). And in the narrative of Elijah we see many repetitions of the formula: *wayehi debar-YHWH*, "the word of Yahweh came". (I Kings 17: 2, 8, 28: 14, 18: 1, 31, 19: 9, 21: 4, 17).⁽²⁹⁾ Amos knows that the function of prophecy is to be the organ of the divine reign of history (3: 7).⁽³⁰⁾ Isaiah clearly calls his message the word of Yahweh, *debar-YHWH* (1: 10, 9: 7, 28: 14 37: 22, Vgl. 38: 7).

Jeremiah knew the objective urgent nature of *debar-YHWH* more than any other prophet. From his mother's womb, he was elected to be a prophet (1: 5), and God's word was put in his mouth. (1: 9). That word was bitter and shocking to his contemporaries (20: 8), and he was unpopular. He became the enemy of the people (11: 19, 21: 18: 19). The King Jehoiakim, when he heard Jeremiah's words which he had had his disciple Baruch write, cut them out and burned them. (chap 36: 23). But it was not Jeremiah's own word about himself but God's, so he must have the same word written again (36: 28). God's word has as strong and impulsive power as the burning fire so that Jeremiah cannot help but speak in spite of his own wish to do away with the prophecy. (20: 9). Here *debar-YHWH* is explicitly distinguished from man's own word.⁽³¹⁾ But Jeremiah was confronted not only with the conflict between the religious and the secular, but even in the religious circle, many prophets foretold a good future for Israel in opposition to Jeremiah (18: 18). Moreover Jeremiah's prophecy was not fulfilled immediately.⁽³²⁾ A serious event is his conflict with the prophet Hananiah. (28: 5).

Hananiah also prophesied in the name of Yahweh in his conscious

honesty with much more conviction than Jeremiah (28:11). According to the criterion of Deuteronomy (chaps. 13 & 18), Jeremiah must be judged as the false prophet. This event caused Jeremiah to think deeply on the nature of prophecy. He could not have any absolute certainty within human experience. The "certitudo" in the prophecy lies only in the Word of God (20:9, 11). This is his experience of "soli Deo gloria". To apprehend this truth relentlessly himself, Jeremiah must go far to the point where the consciousness of the common Hebraic concept of the corporate personality almost disappears.⁽³³⁾ He cannot see the intimate relation between God and man outside of himself. Moreover even in himself, there is no certainty. Then God tells him to escape from himself to Him, and he must always return to the Lord's Word (15:19-21).⁽³⁴⁾ It is *metanoia*, the change of the mind. Only in this way is the divine certainty in and beyond human uncertainty, i.e. the true certainty. The criterion of the Word of God must be sought in the Word itself (cf. 23:29). He must be recreated by this Word through prayer (15:10ff.; 42:1ff).⁽³⁵⁾ So the certainty of the prophecy can be gained "sola fide".

Jeremiah criticized the prophets of his time as follows: ⁽³⁶⁾

- (a) They have low moral character and it is impossible for them to take the moral leadership. (23:13-15).
- (b) They are shallow optimists. They prophesy peace and prosperity rather than doom, and thus instil vain hope within the people. (28:8f.).
- (c) They never have stood in the intimate circle of those who 'see' God and 'hear' His word (23:18, 22).⁽³⁷⁾
- (d) They are not 'sent' by God as His messengers, but 'run' to men with their own unilluminated words (23:21, 32; 24:14).

Here Jeremiah insisted that intensity of emotional experience is not the ultimate evidence of the legitimacy of the prophet. We can recognize it from his inner experience (20:7ff)⁽³⁸⁾ which taught him that there can be conflict between the divine word and the human medium of that word.⁽³⁹⁾

In the light of the above criticism, we must consider the meaning of the thesis (b). Though he denounced the optimistic prophets, it is clear that the prophecy of happiness or peace as such is false. He sent his letter to the people in exile (chap. 29) to tell them to live in peace there, and prophesied the establishment of a wonderful new covenant (31:31). So we must interpret these words in the historic context. Jeremiah saw history in the light of the divine word. We can say that Jeremiah required personal decision, which is not morally though it produces morality, (cf. thesis (a) and

the insight into history given from personal encounter with the Lord through his Word (cf. thesis (c) and (d)).

Second Isaiah also understood that Word of God spoken in history which Jeremiah heard mainly on the negative side, and expressed it in a grand, positive eschatological perspective. The Word remains forever even when mortal human things perish (40: 6-8). Here *debar* 'elohim is the prophetic word which has been given throughout all the generations of Israel. But at the same time it is wider and mightier than the spoken word of the prophets. "It is proclamation and demand, prediction and realization of the prediction, promise and fulfilment; it expresses God's plan and purpose, but it also has the power of carrying His plan into effect and achieving His purpose."⁽⁴⁰⁾ And in 55: 11, "the efficacy of the Word (*dabar*) of God achieves its highest expression. Isaiah pictured it going forth into history to call into action a whole series of events. In Second Isaiah the power and range of the word is even greater. It is cosmic and universal. It is the divine revelation working through the whole of history and the life of nature" (45: 18).⁽⁴¹⁾ The word of God is God Himself working in history as its creative and redemptive power. It is "God with us".

Moreover, in Second Isaiah this word of God is given to Israel to proclaim and to witness to all the nations of the world. The prophet is called to cry the message of God (40: 6). The Septuagint, Vulgate and Dead Sea Scrolls read 40: 6: 'And I said what shall cry?' instead of M. T. reading: 'and he said, what shall I cry?' If this is correct, the prophet was summoned to the heavenly council to deliver the divine message to all the nations. It is a personal commission which is given by calling immediately "You"⁽⁴²⁾ And in the Hebraic concept of the corporate personality this messenger of the divine word is on one side the prophet himself, but on the other side Israel, as the people of God.⁽⁴³⁾ Before the time of Second Isaiah the word of God was spoken to Israel through prophets, but now not only so but the whole of Israel as the missionary people must witness to that word to others (4: 6; 49: 1; 51: 1; 4: 7). Israel, the people of God, must hear and receive the word of God. At the same time she must proclaim it to the ends of the earth. It is their glory and responsibility. In this meaning Israel is the people of the word.

III. The Word of God in the Community of Israel.

The prophetic message was received with the characteristic heading: *debar* -YHWH 'asher hayah (Hos 1: 1; Joel 1: 1; Mic. 1: 1; Zeph. 1: 1; . The prophet himself distinguishes the word of God and his own word (cf. Amos 5: 1-5; Is. 18: 1-6). But in a later time the people of Israel hear the word of God which is shown in the whole personality and life of the prophet. So they called the document of the prophet as a whole, the word of God.⁽⁴⁴⁾

In addition to prophecy, Israel has another type of the word of God. This is the law. As already shown above, the prophets made it their criterion of prophecy. The essence of the Law, the ten commandments, they called '*asheret ha-debarim*, ten of words (Ex. 34: 28). According to Albrecht Alt,⁽⁴⁵⁾ the form of the ten commandments is unique when contrasted with the others of the law. The latter is the casuistic law and uses '*al*' in the case of the prohibition, which is the normal form of the negative imperative. But the former is the apodictic form and the form of the negative imperative is '*lo*'. It is not imperative but indicative. To the people of Israel as the covenant people, the things which are prohibited cannot exist. Under the great and gracious power of God, the imperative is the indicative. It is the state of "*non posse peccare*" (Augustine). This eschatological situation was created already in the Exodus. So the law is not a mere requirement, but also the gospel, because it is the word of God in the salvation-event. The word and history are closely connected. And it is the responsibility of the priest to preserve this "Ur-wort" (Jer. 18: 18).

The apodictic law is originally the law of Israel. But in Canaan, the Hebrews knew casuistic law. And they received and interpreted these as also given to Moses at Sinai (Ex. 24: 7). The so-called book of the covenant (Ex. 20: 23-23: 19) is a remarkable example of this type and was called *debarim* (Ex 24: 4, 8).

In Deuteronomy, the so-called "Deuteronomic view of history", which recognized the historical destiny of the nation as the result of its obedience or disobedience to the commandment of God, is established, and "the idea of the word in relation to history is systematized".⁽⁴⁶⁾ And here the priestly tradition is connected with the prophetic conception of the word of God. The law is not a word of the past but is once for all, the word of *ephapax*, which is effectual throughout history. "The word is the present revelation. It has in itself the power of *Verwirklichung*". (Deut. 30: 14)⁽⁴⁷⁾ From this understanding the Deuteronomic historiography was produced, which evaluated and criticized the events of the history of the kingdom on the basis of their fidelity to the law.

In the post-exilic times the compiler of the Priestly document saw in the power of the word of God, the agent of creation (Gen. 1) This idea is also found in the neighbouring peoples. In the Sumerian hymn for example, we find the following passage:

"Thy word, a sublime net, stretches over heaven and earth,
it falls on the sea, and the sea is rough,
it falls on the plantation and the cane sprouts,
if falls on the waves of the Euphrates, the word
of Marduk stirs up vast waves."⁽⁴⁸⁾

But in P this idea is transformed by the characteristic idea of the activity of God in history. Nature was created as the stage

of history on which God encounters His people and establishes the covenant. These ideas are also found in Isaiah, Ezekiel (37: 4) and Psalms (147: 15ff. 33: 9).

This respect for the word of God can be seen everywhere in the Psalms which show that Israel as the people of God receives the word of God in the Law, and gives thanks for that grace, and makes up her mind to obey that word in worship, because the Psalm is the hymn of the Jewish congregation (105: 8, 42: 107: 20: 130: 5). In Psalm 119⁽⁴⁹⁾ we can find the various nuances of the Hebraic word *dabar*. Here *dabar* is frequently substituted for 'imrah (v. 38, 41, 103, 123, 154, 162, 170) with scarcely any change of meaning, and is identified with *torah* (v. 1, 18, 34, 44, 51, 61, 72, 97, 126, 136, 163). It suggests that the Pentateuch was compiled already and was read in worship as the word of God. (cf. Ezra 7: 10). It is the only guidance for human life (v. 9, 67, 105, 130). It is the word of truth (16, 43). It has the power of salvation (v. 25, 28, 170) So a man can and must trust and hope in it (v. 42, 49, 81, 114). It requires his obedience (v. 57, 101) "It is in one word, promise and hope, imperative and power at the same time".⁽⁵⁰⁾ It is the norm of the religious and common life of the elected people.

Meanwhile the documents of the prophets (and later the Hagiographs also) were composed and formed with the Pentateuch. This written word of God became the ground, norm and criterion of Israel's life. This belief in *dabar* led Israel to barren legalism as we see in later Judaism. But it preserved the revelation to the elected people of God, and is continuing to witness to the greater event of Jesus Christ.

He is the WORD of God incarnated,
and we are the people of that WORD.
(John 1: 16. Phil. 2:15)

NOTES.

1. S. Kierkegaard: Either/Or, Part I, Marie Beaumarchais.
2. J. W. Goethe: Faust, Erster Teil, II 863-83.
3. O. Procksch, *legô* in Kittel's Theologisches Wörterbuch, Vol. 4, p. 90. He divides the concepts of the word into two parts. *dianoetisch* and *dynamisch*, and sees in the latter the unique nature of the Hebrew term.
4. E. Jacob, Theology of the Old Testament pp. 127ff.
5. As to the distinction between 'ômer and *dabar*, see Jacob, op. cit. p. 128: "In distinction from *dabar*, the stress with 'omer is chiefly upon the spoken word".
6. J. Pedersen, Israel. p. 99.
7. E. Jacob, op. cit. p. 161.
8. J. Pedersen (op. cit. p. 100) shows as an example of this attitude, the usage of the word *ra'an* (to see). It "does not only mean the impression

received through the eyes, but also applies to the hearing, to the touch and, upon the whole, to the reception of any mental impression; one 'sees' heart, misery, hunger, life and death".

9. J. Pedersen, *op. cit.* p. 101.
10. J. Pedersen, *op. cit.* p. 165.
11. Cf. J. Pedersen, *op. cit.* p. 130.
12. Pedersen, *op. cit.* p. 165.
13. E. Jacob, *op. cit.* p. 161.
14. J. Pedersen, *op. cit.* p. 104.
15. Cf. H. W. Robinson, *Prophetic Symbolism*.
16. Cf. J. Pedersen, *op. cit.* p. 145.
17. J. Pedersen, *op. cit.* 167.
18. Pedersen, *op. cit.* p. 160.
19. Lindblom, "Einige Grundfragen alttestamentlicher Wissenschaft" in **Festschrift A. Bertholet**, 1950, cf. E. Jacob, *op. cit.* 2b2.
20. H. H. Rowley, *the Rediscovery of the Old Testament*, p. 135.
21. Procksch, *op. cit.* p. 95.
22. Jacob, *op. cit.* p. 240.
23. This rule cannot be traced to the older source. It is obviously the production of the writer of older Deuteronomy (cf. G. E. Wright, *Interpreter's Bible*, Vol. 2. ad. loc.). But it is the deposit of the prophets. cf. Amos. 3:2; Hosea 11:1ff.
24. cf. G. E. Wright, *op. cit.*
25. E. Jacob, *op. cit.* p. 243.
26. These evidences point that E has affinity with the prophetic tradition more than other documents of the Pentateuch.
27. O. Procksch, *op. cit.* p. 94, points out that this is "die elohistische Formel"
28. O. Procksch, *op. cit.* p. 94.
29. These are certainly the explanations of the later compilers based upon the Deuteronomic view of history. But we can recognize the popular estimation of Elijah's prophecy.
30. "Hear this word that the Lord has spoken" (Amos 3:1; 4:1; 5:1) is seen as the interpretation of the compiler. Cf. H. E. W. Fosbroke, *Interpreter's Bible*, Vol. 6 ad loc.
31. O. Procksch, *op. cit.* p. 96
32. It occurred in the time of Jehoiakim (608-598). The kingdom came to a lull inspite of the crisis of the Babylonian invasion. The so-called "Jeremiah's confession" is supposed to have been written in this time (cf. Pfeiffer, *Introduction to the O.T.*, p. 495). Leslie, *Jeremiah*, p. 137, dates it in the early period of the reign of Jehoiakim (608-605).
33. H. W. Robinson, who sees the characteristic of the Hebrew way of thinking in 'corporate personality', himself said: "in him, (Jeremiah) as never before, religion became individual, spiritual, intimate, warm with the life blood of a loving and sympathetic heart," (Peake's *One Volume Commentary*, p. 475). But this situation, cut off, rather than in fellowship with others, is not normal but bitter and unnatural. Cf. Skinner, *Prophecy and Religion*, p. 223.

34. Skinner, *op. cit.* p. 214, sees in this passage the turning-point in Jeremiah's life.
35. "Jeremiah is the father of true prayer" (Welhausen), in Skinner, *op. cit.* p. 229.
36. Cf. Leslie, *op. cit.* p. 224; J. P. Hyatt, *Interpreter's Bible* Vol. 5, *ad loc.*
37. Jeremiah called this circle those who stand in the "council of the Lord, sod YHWH" (23:18). The Hebrews believed in the existence of a council or assembly of super-natural beings presided over by the Lord (cf. Amos 3:7; Ps. 89:7). (J. P. Hyatt, *op. cit. ad loc.*)
38. "to deceive" is a strong word. In the Piel it means to "seduce (a virgin)" (Hyatt, *op. cit. ad loc.*). Cf. H. H. Rowley, *op. cit.* p. 139, and Skinner, *op. cit.* p. 194.
39. Skinner, *op. cit.* p. 117, explains that "(before Jeremiah) the prophet stands wholly on the side of God as the medium through whom He has chosen to reveal His mind to His people. —there is no internal schism, no reaction of any part of being against the word of the Lord; if there be a conflict (as in the case of Hosea), it is transformed from the human mind to the divine, and became part of one invisible message". But this neat classification is doubtful. We can see the same experience of inner tension in Isaiah. We must say that Jeremiah's word is the most explicit expression of the prophetic consciousness. Leslie, *op. cit.* p. 227, says "this passage is the significant step from the 'irrational' to the 'rational'." But this scheme is not sufficient either.
40. J. Muilenburg, *Interpreter's Bible*, Vol. 5, *ad loc.*
41. J. Muilenburg, *op. cit. ad loc.*
42. J. Muilenburg, *op. cit. ad loc.*
43. Cf. H. W. Robinson, the Prophetic Conception of Corporate Personality. The problem of the character of "the servant of Yahweh" in Second Isaiah is not resolved yet. Many scholars as Duhamel, Mowinkel, Sellin interpret this figure of the servant as an historical individual. And others as Gressmann, Engnell, Benzen, North take this as the eschatological Messiah. But the third group (Budde, Skinner, Robinson, Rowley, Nyberg, Lindblom) explain, that this servant symbolizes the experience and ideal of Israel, the people of God. I have no space to deal with this problem precisely. (cf. Nakazawa, Koki: KUNAN NO SHIMOBÉ (the suffering servant), 1954) Although the servant cannot be identified with Israel in an exclusive way, we, on the other hand, must recognize its positive contribution to the interpretation of the concept of the suffering servant.
44. T. H. Vriezen, *An Outline of Old Testament Theology*, p. 95, cf. H. H. Rowley, *op. cit.* p. 141.
45. A. Alt. *Die Ursprünge des israelitischen Rechts.*, in his *Kleine Schriften*, Vol. I, p. 278ff.
46. E. Jacob, *op. cit.* p. 131.
47. O. Procksch, *op. cit.* p. 98.
48. This is quoted from E. Jacob, *op. cit.* p. 128.
49. It seems to have been formed after Ezra (W. S. McCullough, *Interpreter's Bible*, Vol. 4, *ad loc.*)
50. O. Procksch, *op. cit.* p. 100.

“In the Making Still”

*An Exposition on the selected theme for the Golden Jubilee year
of the Bible Theological College,
San Fernando, La Union, Philippines.*

CIRIACO MA. LAGUNZAD.

God Created the world and all that is therein. He created Man in His own image and breathed into man the breath of life, and Man became a **Living** soul.

Creation is not only a past activity of God. He still creates. He still continues in this activity. He has not stopped acting. He is constantly creating. He is a **Living** God.

As a tree grows, a flower blossoms, a fruit ripens; God is at work. He is in activity, in creation.

In trespasses and sins, Man is dead. He walks on earth but is dead in relation to God. God continues to act. He comes to man in Jesus Christ. Life is resurrected, recreated and renewed in Christ. Life can come only from Life. It comes from the Living God through the work of the Life-giving Spirit.

Life is of the past, yet it is in the present, and of the future still. The Christian life has not reached perfection. Here on earth it still struggles in its imperfection. It is *in* this world but looks to another world, and so is *not of* this world.

We are all **in the making still**. In Christ is the newness of life; yet we have not fully become. We are still in the state of becoming. We have been saved, are still being saved, and will be saved.

Life is not lived in the past tense, nor only in the present tense, not even for the future tense. It has to be lived in the **progressive** tense.

Life is not to be lived alone. It must be within a fellowship, a community. No man is an island unto himself. No individual Christian is a Christian outside the “God-People”.

The Church, the Christian community, the Body of Christ, faces the same struggle. She is in the state of becoming, as she fulfils her mission in the world. She is a redeemed community, still being redeemed, and is a redeeming one. She is not a mere *organization*. She is an *organism* ever growing, ever moving, ever living.

The Bible Theological College is celebrating her Golden Jubilee this year, 1960. Fifty years of working, of struggles, of being used. She has a past, she still works, and is **in the making still**.

We Praise God for all the blessings of the past. We thank God for the present joys and hardships. And we are conscious of His assured presence in the coming years.

This is our hope. God still uses us, renewing us, recreating us for His purpose. We move along, changing in new patterns, but in His hands and in His guidance. Recognizing our sinfulness, failures and weaknesses. Yet ever mindful of His forgiveness in Divine Love, that is fresh every morning. This is daily renewal.

The task must be done. We must be willing to be daily renewed, daily recreated. For we are all **in the making still**.

He is **"Our God, Our Help In Ages Past, Our Hope For Years To Come."**

To HIM be glory, honor and praise.

That Thou hast not yet finished man:

That we are **in the making still**,

As friends who share the Maker's plan

As sons who know the Father's will.

WILLIAM DE WITT HYDE, 1943.

Christianity and other Religions

PAUL D. CLASPER, Burma.

The Christian Gospel has never been preached in a vacuum. It has always been necessary for it to make its own way in a world filled with competing gospels. It has always been "The Christian Message in a Non-Christian World." This means that the alert evangelist and missionary must take cognizance of both the Word and the world, the Gospel and the gospels.

I

In the New Testament itself this recognition of both God's revelation through His Word, and the work of the Holy Spirit in the world is joyfully acknowledged. We are most familiar with the *word of evangelistic preaching*: through Jesus Christ alone can true salvation be found. Peter preaches boldly that "there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved." (Acts 4: 12) Paul writes with confidence that while the world in its wisdom had not known God, Jesus Christ, though a stumbling -block to Jews and folly to Greeks, was nonetheless the very power and wisdom of God to those who were being saved. (I Cor. 1: 18-25) The Gospel of John preserves the memorable word of Jesus: "I am the way, and the truth, and the life; no one comes to the Father, but by me." (John 14: 6).

What is not quite as well remembered is the *word of missionary appreciation* found in exactly the same sources. The same Peter whose bold preaching sounds so dogmatic to both modern and oriental ears could also say, as the result of his missionary experience: "Truly, I perceive that God shows no partiality, but in every nation any one who fears him and does what is right is acceptable to him." (Acts 10: 35). A strange and interesting word from a New Testament evangelistic missionary! The same Paul, when viewing the "primitive religion" of the men of Lystra, did not hesitate to say that God "hath not left himself without witness." (Acts. 14: 17) And the same Gospel of John is famous for the confidence that the light which came to the world in Jesus Christ is "the true light that enlightens every man." (John 1: 9) The New Testament then shows a union of these words: or better, a creative tension between the *word of evangelistic preaching* and the *word of missionary appreciation*.

In the early days of the Church these two emphases were preserv-

ed, but not always embodied in the same person. The Church included among its servants those who had a more vivid realization of one rather than the other. In the second century Justin Martyr refused to discard his philosopher's robe after his conversion and stated categorically that "those who live according to reason are Christians, even though they are accounted atheists. Such were Socrates and Heraclitus among the Greeks, and those like them....." (Apology I. xlv.) He went on to say that, "Whatever has been uttered aright by any men in any place belongs to us Christians: for next to God, we worship and love the reason (Word) which is from the unbegotten and ineffable God." (Apology II. xiii).

But there were others with a keener sense for differences who gloried in the "no other name" approach. Tertullian, slightly later in the same century, represents these. "Wretched Aristotle! who taught them dialectic, that art of building up and demolishing, so protean in statement, so far-fetched in conjecture, so unyielding in controversy, so productive of disputes; self-stultifying, since it is ever handling questions but never settling anything What is there in common between Athens and Jerusalem? What between the Academy and the Church? What between heretics and Christians? Away with all projects for a "Stoic," a "Platonic" or a "dialectic" Christianity! After Christ Jesus we desire no subtle theories, no acute inquiries after the gospel." (De Praescriptione Haereticorum vii).

It was the genius of Augustine to unite both appreciations in one life to a degree hardly equalled in the long story of the encounter of the Gospel and the gospels. Having passed through most of the non-Christian alternatives as a participant before coming to the reality of Christian experience he had an unusually vivid sense of both the uniqueness of the Christian faith and the way it fulfilled the God-given aspirations of man which were expressed in, and to a degree encouraged by, the non-Christian ways of life. In the Seventh book of his **Confessions** he gladly acknowledges the degree of real light as well as the limitations found in Platonism. From Plato he learned of the existence and activity of God's Word; while in the New Testament he learned that the Word became flesh in Jesus Christ for our salvation. For him there was always a grateful appreciation of the lesser-lights and helps God gives his children combined with a vivid sense of the non-interchangeableness and uniqueness of Christianity.

II.

Leaping the centuries, we come to see that the emergence of the so-called Modern Missionary Movement has forced the Christian Church, and especially Western Protestantism, to a recognition of the existence and power of other living faiths. Beginning with the labors of Carey and Judson it has become necessary for some evangelists and missionaries to take seriously the hold and appeal

of the Hindu and Buddhist ways of life. Christians have come to know that other peoples value their scriptures even as we value ours; reverence their saints and leaders as we respect ours; and frequently embody insights and piety which make ours appear trivial and superficial by comparison.

But the sincere and sympathetic recognition of these other gospels, and the relation of such light as they contain to the Light of Christ has now been forced upon the Christian Church as never before. However glorious and heroic the Modern Missionary Movement may look thorough Western Christian eyes, it cannot but appear as an obnoxious element of Western colonial and cultural expansions through non-Christian Oriental eyes. And what he thinks is very important if it is your lot to live and work with him. As Hendrik Kraemer has said: "To the economic and political 'invasion' they had to submit, but in the cultural and spiritual sphere they could resist, but were deeply wounded by the pretension of racial and cultural superiority made by the white domination. Christian missions were also looked upon as part of this Western 'invasion' of their cultural and spiritual realm: and there were many reasons for this being so." (**Religion and the Christian Faith**, p. 26). Consequently the flowering of the spirit of independence and a legitimate nationalism has likewise been accompanied by revivals of the non-Christian faiths. This is a time of religious revival, not only Christian, but especially Buddhist, Hindu, and Moslem.

In this setting, then, the modern Christian in an Asian land is likely to appear as the last vestige of a discredited Western cultural imperialism. Since the Christian population in Asian countries is so small (in Burma 3%; in Pakistan less than 1%; in Japan $\frac{1}{2}$ %; in Thailand even less) it is easy to dismiss this negligible minority as descendents of those who too quickly went "Western" and are now just uprooted semi-Eastern, semi-Western oddities. To the Western Mission Societies and the Christian Church a great many of the more aggressive Asians would apply the word of Jesus: "Woe to you, scribes and Pharisees, hypocrites! for you traverse sea and land to make a single proselyte, and when he becomes a proselyte, you make him twice as much a child of hell as yourselves." (Matt. 23: 15).

III.

Christian missionaries who have faced these vast and imposing non-Christian ways of life have usually adopted one of the following attitudes toward these other gospels.

1. *The Prison-House Attitude.* The missionary conceives of the non-Christians as bound in a dark dungeon with no possible means of escape. He lives in either complete darkness or with only the dimmest shaft of light to penetrate his gloom and stench. But the Christian evangelist comes with the one means of rescue. Through the Gospel of Jesus Christ those in prison may be set free to walk

in a new life of light. Those who take this attitude feel it is largely a waste of time to treat the non-Christian ways of life as objects for sympathetic study or appreciation.

2. *The Spy Attitude.* Those taking this approach think of the other ways of life as worthy of serious inspection and research. They share the belief of Max Muller that a knowledge of non-Christian religious life and thought is as necessary for the missionary as "a knowledge of the enemies country is to a general." If we would convert others we must learn about them. Therefore let us learn what we can in order to be more effective in making converts.

3. *The Round-Table Attitude.* Some prefer to approach the non-Christian in a completely open spirit, as far removed as possible from arrogant dogmas. At the round-table nobody has a chair of preference. Everybody shares the best he has found and nobody makes an overt attempt to convert anybody. It is believed that by sincere sharing all will be enriched and the power of truth will lead all seekers to a higher unity.

4. *The Attitude of Sympathetic Christian Criticism.* This is the hardest to define and I am still looking for a graphic title for it. It seeks to maintain a spirit similar to that of St. Augustine. It seeks as far as possible to view the other way from the inside and to rejoice in any goodness and light as coming from the one Source of all goodness and light. At the same time it has not allowed the God-given critical faculty to atrophy. It refuses a sentimental watering-down, or vague blurring of differences. The uniqueness of Christ is valued as much as the fact that "He has not left Himself without witness." It refuses to divorce either sympathy or criticism and it seeks to view the life of the world from the perspective of the fullest revelation of God—Jesus Christ.

IV.

From a variety of informed sources we are hearing the prediction that the period just ahead of us is one which will be marked by a genuine *meeting* of Christianity and the other living faiths of man. No longer will it be possible to pass quietly as ships in the night or live at a comfortable distance as if the other did not exist. H. Kraemer believes that, "for the first time since the Constantine victory in A.D. 312 and its consequences the Christian Church is heading towards a real and spiritual encounter with the great non-Christian religions." (op. cit. p. 20) Arnold Toynbee, the historian, forecasts that in the next chapter of history all of the now surviving faiths will continue to hold the field. But allegiance will not be determined as much by the accident of birth as by the psychological make-up of the individual and his own deliberate choice. "The adherents of each religion thus seem likely, in the next chapter, to come gradually to be distributed all over the *Oikoumene*, but it may also be expected that, in the process, they will come to be intermingled everywhere with the adherents of all other faiths As a

result, the appearance of the religious map of the *Oikoumene* may be expected to change from the pattern of a patchwork quilt to the texture of a piece of shot silk." (*An Historian's Approach To Religion*, p. 138, 139).

If these predictions are correct then the question of our attitude and approach to the equally sincere adherents of other faiths is one of the most serious to be faced by the evangelist and missionary. Which one of the above mentioned attitudes is the one we *ought* to take, or are all of them unsatisfactory?

I believe that in the coming encounter it will be necessary for Christians to maintain in creative tension the New Testament emphases on both the *word of evangelistic preaching* and the *word of missionary appreciation*. In this Paul and Augustine will be our great teachers and the result will be something like that attitude previously labeled "Sympathetic Christian Criticism." The evidences of this attitude will be seen in the willingness to listen as well as talk, to learn as well as to give, to read the other's Scriptures as well as to distribute one's own, and to be honestly critical of a blurring sentimentality and a cheap dogmatism wherever found. Aggressive, talkative Americans, in particular, will find it difficult but necessary to learn to pray the prayer of St. Francis: "O Lord, help me not so much to seek to be understood, as to understand." This approach will be characterized by its passion; not by a set of dogmatic presuppositions or trite answers to profound questions. It will be imbued with a passion for understanding while sharing, or sharing with understanding. It will seek to be a Jew to the Jews, a Gentile to the Gentiles, weak to the weak, in order that by becoming all things to all men some might be saved. (I Cor. 9: 19-23).

This will certainly not lead one to be less concerned with the preaching of the Gospel of Jesus Christ. In fact, the missionary will find his appreciation for the Gospel heightened, not dimmed, by his more thorough appreciation of the other ways. He will begin to appreciate what Max Muller meant when he said that he who knows only one religion really doesn't know any.

At the close of an evangelistic ministry of this type one is likely to join John R. Mott in saying: "It proved that the more open-minded, thorough, and honest we were in dealing with these non-Christian faiths, and the more just and generous we were, the higher Christ loomed in His absolute uniqueness, sufficiency, and supremacy—as One other than all the rest, strong among the weak, erect among the fallen, believing among the faithless, clean among the defiled, living among the dead—the Fountain-head of vitality, the world's Redeemer and Lord of all." (I.R.M. Jan. 1931 p. 105).

But that confession will ring like sounding brass and a tinkling cymbal unless there has been an honest, appreciative and disciplined openness to the other gospels, as well as earnestness in the proclaiming of our own.

Adam

ADAM I

I was still earth, uncomplaining,
Feeling no discontent or contentment,
Enjoying the freedom of stillness,
The freedom of never having known
Or feared or loved or lusted.
Mine was the peace of the soil's calm conscience
Untouched, unjudged, undisturbed;
Drinking the rain but knowing no thirsting
Blessed by the sun but fearing no cold;
Cursed by no sorrow for roses' ingratitude
Nor hurt that the hills were higher than I.
I bore the grass and the breeze-swept clover
Willing yet passive, their father and mother.
I bore them without the heat of coitus.
Undivided I was one—at peace.
Caring for nothing I sought no knowledge
Loving nought I desired no response,
No hopes or visions these beckoning tormentors.
I was naked and unashamed.
Undivided I was one—at peace.

Then He divided me, rudely snatching
A body's soil from its bed,
From its undivided oneness and peace.
He cursed me with feeling and separation
With a looking forward longingly
And memory's eyes down tunnels of remorse.

Did I say it was not good for me to be alone?
Did I ask for Eve and a riven side?
Rib-robbed to make a temptress
And creation's fall?

Why did He make me a man of clay
To father saints?
Why did He fashion a rope of dust
To bear the world?
Why didn't He tell me the Universe
Would fall with me?
Why left unknowing, divided, defenceless,
To make eternal Hell?

I might have risen with taut-skinned endeavour
Tightened to frustrate the serpent's design,
Armoured against Negation's destroying,
Buttressed to buttress creation divine.

I might have done—but she was there.
And she knew more and she bereft me,
Left me witless forgetting what I knew.
Hungry for her I hungered
For all that she saw fair,
Felt soft, or tasted with a smile.
Raw fruit I rarely asked for
But there she was with the juice down her lip
And her hands offering, inviting,
Spitting the seeds where she knelt.
I then was kneeling and eating and lying
And the juice on our lips still sweet.

In no time, unfairly, He called me
Asking the things he well knew.
“How did we know?” “Had we both eaten?”
Pointless, like His talk of Justice.
Would Justice make men homeless?
Curse the creatures of Its hand?
Drive Its own image to thistledom
And childbirth crowned with thorns?
O the unfairness and meaningless anguish
All for a pottage of freedom and love.
Always the firstborn losing his birthright
That a prodigal Jacob-world might sin
And wallow in the chaos of our liberal dying.

Now return me to the earth's deep peace Westward out
of Eden.

ADAM II

In Thine own image Thou createdst me,
I named the eagle and the ox
The slavish lions following me
I far outran the fox.

With Thine own breath Thou wakedst me
I held the sceptre over all,
And all the beasts and Thou Thyself
Answered to my call.

Full of Thy strength I trod the hills,
I moved the mountains with my hands,
Striding the seas I stilled the waves,
Brought flowers from the sands.

Matching Thy wisdom I marked the hinds
And when the mountain goat brought forth,
I found the father of the rain,
The ice's womb, the North.

Echoing Thy laughter, I mocked at Thee
Deriding each proffered bride,
Demanding one whose breasts were high
Who answered to my pride.

Strong with Thy blessing I clover to her;
Mastering her body I filled her soul.
Knowing only the moment of flesh,
I made her spirit whole.

By Thy commanding we multiplied
Fruitful, we peopled a grateful earth.
And for Thy heaven and Satan's Hell
Brought nations to the birth.

Using Thy freedom I fought Thee
Rebellingly fighting to grow,
The gardener-king and shepherd,
Longing and lusting to know.

At thine own bidding my sovereignty,
In Thine own glory my light,
From Thine own justice my confidence
And undisputed right.

At Thine own alter my sacrifice
With Thine own word I sing
Crowned with Thy holiest majesty
Earth's prophet, priest and king.

H. D. BEEBY, Tainan.

The Early Church in the Pagan World

FRANK BALCHIN, Singapore.

The purpose of his short study is to ask how the early Christians faced the world, what were the major problems that confronted the Church, what solutions were found and how far are these problems and solutions relevant to the life of the church today¹. This term, "the early church" is rather vague. It is sometimes used to refer to the very beginnings of the Church and sometimes for the whole period from the beginnings to the fifth century. In order to keep this essay reasonably short we shall confine the term to the generation from the fall of Jerusalem to the end of the first century, because that was the generation when the pagan world was becoming aware of Christianity as a new religion and when Christians were driven to come to terms with the life of the world. On the one hand, the age of the apostles had passed or was passing and Christianity had already lost contact with the land and language of its origin; on the other hand the Church had established or was establishing itself in all the more important cities of the Empire and the Gospel was finding expression in a new idiom against a new cultural background.

The Beginnings of the Church.

What was the position of the Church and what were its resources at this time? The Church had begun in Jerusalem as a consequence of the crucifixion and resurrection of Jesus Christ. It was then a Jewish community sharing in the temple worship and probably in the life of various Jerusalem synagogues. Jesus himself had been a practising Jew and so apparently were all his disciples. To the Jews the Church would have appeared to be a messianic eschatological sect living a community life. There were in fact other groups of this type such as the Pharisaic 'haberoth'² and the Qumran Community. The latter differed from the church in withdrawing from the world but it seems to have had associates who still lived in the towns.³ Very soon, however, the constitution of the church began to change. At a very early date Greek-speaking Jews, referred to in Acts as "Hellenists" came in.⁴ This probably led to the first break with the synagogue. These Hellenist Christians then spread the Gospel to the Samaritans and probably back to Galilee, unless a Galilean Christianity existed all along.⁵ The next step was the conversion of "God-fearers" among whom Cornelius is the out-

standing example. A bit later or perhaps at the same time came the great mission to the Gentiles, when beginning from Antioch, the Gospel was preached to all without distinction and Gentiles were received into the Church by profession of faith and baptism.⁶ Within another generation the wheel had turned full circle and what had begun as an entirely Jewish community was now predominantly Gentile. It would, however, be a mistake to think that at the time of the fall of Jerusalem the Christian Church was a homogeneous united group. Rather it included many different groups and it lacked a central organization. At the extreme right a party of strict Pharisaic Jewish Christians, stemming from James the Lord's brother, survived the downfall of the nation.⁷ There must also have been a group of laxer Jewish Christians, probably followers of Peter. The disciples were evidently regarded as "*am-ha-aretz*" in the lifetime of Jesus and there is no reason why they should have changed later. The reference to the party of the Pharisees in Acts 15:5 in itself suggests that the majority were not of that persuasion. No doubt a considerable section of the Church consisted of Greek-speaking Jewish Christians, taking their stand from Stephen, Philip and the rest of the Hellenists. This group may have included a fair proportion of Gentiles as well, and they probably differed among themselves in their estimate of the binding nature of the Law.⁸ Finally, there was the large body of Gentile Christians, with a leaven of Jewish Christians, who took their Christianity from Paul. The strength of this group was in Syria, Asia-Minor and Greece. After the fall of Jerusalem, by force of historical circumstances, they became supreme in the Church and a decade later their influence is dominant in Rome. This victory of "the Paulinists" in the Church is a curious parallel and contrast to the victory of the "Pharisees" in Judaism.

This Gentile church, thus cast upon the world, was not without resources for the struggle that was bound to come. To begin with, the Church had the O.T. in a Greek translation and had sufficient Greek-educated Jewish leadership to write the N.T.⁹ They had the Gospel, the Spirit and a way of life and an evangelistic drive that took them into all the world.¹⁰ They had the raw materials for a New Testament in the letters of Paul (not yet collected), the sayings of Jesus and stories about Jesus (already formulated in preaching) and stories about the early days of the church. Of course these materials did not all exist in one place. Probably some historical event such as the martyrdom of Peter and Paul or the fall of Jerusalem stimulated the publication of the first Gospel. This in turn stimulated others. The publication of "Acts" may have led to the collection of the letters of Paul. The publication of these letters or at least the knowledge of their existence may have led to other teaching being put in letter form and so on.¹¹

The Pagan World.

Such was the Church in this period. What of the world? It is a commonplace that Roman government had unified and pacified the world; that Hellenistic culture from the time of Alexander had given it a universal language and a common outlook and that Hebrew monotheism offered a better alternative to the traditional polytheistic cults that were ceasing to satisfy thinking men. There was another side to the picture. The peace and unity were bought at the price of centuries of devastating wars which left poverty and disease as their legacy. The land was neglected and landless peasants flocked to the towns. The social order was built on the inhuman institution of slavery. There were 4,000,000 slaves to 10,000,000 free men in the Italy of Augustus's day.¹² Slavery in turn contributed to and aggravated the breakdown of morality. It was an age of superstition and of the cult of astrology. In religion it was an age of syncretism and of the spread of 'mystery-religions'.¹³

Problems facing the Church.

In such a world the Church was bound to live a life of struggle, tension and conflict. Problems were bound to arise and were bound to be complicated by the Church's revulsion from the world and the world's misunderstanding of the Church. These problems arose both from within the life of the Church itself and from the nature of the world that surrounded and threatened to engulf it. The major problems that arose from within were the problems of eschatology, of evangelism and of unity. The problems that arose from the world were the problems of persecution and of Hellenistic culture. It is impossible to keep these problems apart, as in fact they reacted on one another and so the order of any treatment of the problems and their solution is bound to be somewhat arbitrary.

Eschatology.

Let us begin then with the problem that was present with the Church from the beginning and was indeed vital for the Church's life—the problem of eschatology. If the Kingdom of God was at hand in the work and words of Jesus, if his crucifixion was actually a victory, if the Resurrection declared him to be Son of God and made him Lord and Christ, if the descent of the Spirit was the coming of the Kingdom of God with power, then all that remained of the eschatological drama was the Parousia of the Son of Man and the end of the world. Logically the Resurrection itself should have been the Parousia. Since this did not happen at once the Church expected the End within a few years or a few decades and interpreted what happened in Palestine and in the Empire and particularly what happened to the Church as signs of the End. The Christians were not the only group that shared this expectation. The Zealots, the Essenes, some of the Pharisees and even some of

the Stoics seem to have held similar hopes.¹⁴ It is not too much to say that every book of the N.T. is influenced by this Apocalyptic outlook. The persecutions that fell upon the Church, the death of the apostles, the Jewish war, the fall of Jerusalem, and the spread of emperor worship were all taken as signs of the end. Consequently the Church faced a problem that became more acute as the years passed by—the problem of explaining why the End was delayed. The earliest book of the N.T., 1 Thess., raises the problem, and the latest, II Peter, is still obsessed with it. Dodd argues that at the very beginning resurrection, exaltation and second advent were regarded as inseparable parts of one divine event and so what was expected after the ascension was an immediate advent. When this did not materialise the “second advent” became divided off and the consequent situation compelled the Church to rethink the eschatological problem.¹⁵

In this rethinking Paul, who began with an apocalyptic outlook, ended with “Christ-mysticism”—the unity between the risen and ascended Messiah and the messianic community. John, who understood Paul, follows the same line and emphasises the Church’s present experience of Christ through the Spirit as the possession of eternal life. The hope of an imminent second coming expressed as historical prediction but intricately mixed with non-temporal symbolism persists in the “little Apocalypse” of Mark and in Revelation. The writer to the Hebrews finds the hope fulfilled in heaven and calls on his readers to endure by faith until they get there. Since Schweitzer’s “Quest of the historical Jesus” eschatology has been the key problem in N.T. studies. The main positions taken up have been (1) that Jesus and the Early Church expected a material, temporal second advent and were mistaken.¹⁶; (2) that Jesus did not proclaim any doctrine of the Second Advent but the Church did.¹⁷; (3) that Jesus did not proclaim his second advent but shared the hope of a final divine victory and the Church later interpreted or misinterpreted his teachings.¹⁸; (4) that the Church through the experience of the Resurrection and the pressure of historical events reinterpreted the apocalyptic hope and so the great thinkers Paul and John reached an understanding of the message of Jesus that was truer than material futurist eschatology. Some form of this last position has commended itself to the majority of contemporary N.T. scholars and theologians,¹⁹ and may be taken as the best answer we can find to the solution of the eschatological problem in the early church.

Persecution.

We have already said that the church looked on persecution as a sign of the End, but what was the nature of the persecution and how did the Church meet this problem? There is a mistaken impression that persecution was continuous, widespread and intense

from the beginning of the Gospel. It is true that Christianity was born in conflict, that Jesus was in conflict with the scribes and Pharisees, with the Sadducean priests and was put to death by the Roman procurator. It is true that thereafter the leaders of the church were questioned, beaten and imprisoned by the Jewish authorities, that Stephen was martyred and many Christians driven from Jerusalem, that Herod Agrippa I killed James and imprisoned Peter, that Paul suffered imprisonments and scourgings, that James the Lord's brother was stoned, that Nero martyred many Christians in Rome including probably Peter and Paul, that Domitian killed several high born Romans, some of whom may have been Christians, and that Trajan upheld the policy that the confession of Christianity could be a capital offence. It is true that among the N.T. writings I Peter, Hebrews and Revelation were written to encourage churches facing persecution; but even so, this record covers nearly a hundred years and most Christians most of the time were not under persecution.²⁰

The first persecutors of Christianity were the Jewish authorities and the grounds of their action were that Christianity was an unorthodox Messianic movement. However they made no concerted organized effort to stamp out the church. More serious was the outcry against Stephen and the Hellenists for their attacks on the Temple and the Law. Paul seems to have met with Jewish opposition everywhere but it worried him less than the opposition of the Judaizers within the church. This Jewish opposition however eventually made clear to the Roman authorities that Christians were not Jews and so not entitled to the special privileges allowed to Judaism. They thus came under the laws governing religions. These laws tolerated foreign cults as long as they did not interfere with the observance of the state cult or the maintenance of law and order. Any action taken under these laws was by police procedure and the magistrates had considerable powers of discretion. So Christians lost legal security and became dependent on the goodwill of their neighbours. If no one raised complaints about them, they got by safely. But if they offended anyone or the environment was hostile they could be arrested as disturbers of the peace, being disloyal to the Emperor by avoiding the state cult and as revolutionaries proclaiming another king than Caesar. To the ordinary pagan their attitude often did appear to be anti-social and peculiar rumours seem to have been believed about Christian worship.

The Christians met persecution by a stronger faith. No doubt it made some more apocalyptic. They endured in the hope that the End was near and divine judgment would shortly fall on their persecutors as, e.g. in Revelation. No doubt it made some more withdrawn from the world and negative in their attitude to culture. But this was only part of the answer. In the main the Church preserved the positive Pauline attitude to the State and even looked

on suffering as a valuable discipline as, e.g. in Hebrews and 1 Peter. The Church learned patience and humility, learned the meaning of witnessing and martyrdom. In some cases a 'martyr complex' developed, even Ignatius being accused of this, but in the main the growth of the Church owes more to the patience, faith, courage and forgiveness of martyrs than the scanty records would lead us to suspect.

The problem of cultures.

Persecution was one aspect of the conflict between the church and the world. There were other aspects—the conflicts with gnosticism, asceticism, antinomianism and docetism. It would take us too far afield to consider these conflicts in detail but we may note that they all arise from the relations of the church with the world and in particular from different views of the relation of Christianity to contemporary philosophy and ethics. Gnosticism was an attempt to accommodate Christianity to the mythological religious philosophies of the times and docetism was very similar. Both antinomianism and asceticism are really based on the Hellenistic view of matter, and particularly the body, as in itself base and evil. This brings us to the wider issue of the Church and culture. What was there in the culture of the age that could be appropriated in Christianity and what had to be rejected or even opposed? 'Culture' too is a vague word. It can mean education, learning, civilisation, language, habits, customs, beliefs and much else beside. There were certain things in Hellenistic culture that quite obviously the Church rejected such as astrology and superstition, syncretism in religion, low standards of sexual morality, exposure of female infants, celebrating heathen festivals etc.; and others that caused considerable heart-searching such as social intercourse with pagan friends, slavery as an institution and taking part in war. There were certain things the Church obviously accepted, such as use of the Greek language, obedience to the government, respect for law and order, payment of taxes etc. and others that were regarded as borderline activities such as attendance at theatres or games, joining clubs or reading Greek literature. We get the impression from the N.T. that Christianity was definitely a plebeian movement making its way among slaves and simple people who would be unaffected by cultural problems. This however cannot be the whole truth. It would not apply to Paul or his fellow-workers for example, nor to the writer of the Fourth Gospel, or the author of Hebrews or indeed to any of the N.T. writers and many whom they address, such as Theophilus. It is almost certain that some first-century Christians had read Philo and probably some second-century Christians read Josephus. Justin Martyr, writing not long after the N.T. period is well acquainted with Greek philosophy. What then of the cultural borrowings? Estimates vary greatly. Some, e.g. Bultmann, would consider the borrowings as much more extensive and signifi-

cant than would others, e.g. Cullmann. I myself would come down on the side of those who say there was no borrowing of content but only of framework. To take the most conspicuous example, the word 'logos', it is now clear that however much the word and the conception may owe to Philo and Hellenism, the content in the N.T. is entirely from the kerygma and its Hebraic background. Thus although 'logos' is a point of contact, it is only that; rather than the mould, 'logos', shaping the new content, the new content breaks the mould. Thus the logos Christology though popular for a time was finally rejected as too impersonal and misleading. In other words the relation between Christianity and Hellenistic culture was dialectical. In fulfilling, Christ also revolutionises. There is and must be a tension between Christ and culture.

Evangelism.

On the Church's side the urge to establish a positive relationship with Hellenistic culture was part of the urge for evangelism. The problem of evangelism is a good illustration of how all the problems of the Church meet and mingle. The Church was sure of having received a divine commission to evangelise the world. Part of the urgency of that sense of mission was eschatological—the End was near. In fact the work of evangelism was looked on as one of the necessary factors in making the End come. But evangelism meant going out into the world and it was liable to invite the reaction of persecution. Again evangelism meant apologetics and cultural contacts because the Gospel must be preached in the language and thought of the hearers. Finally, evangelism is a challenge to unity, for converts will not be won to a divided church.

One thing that is certain is that the Church was evangelistic from the very beginning. "The first Christians were men with a story to tell, which was so important that they were ready to risk persecution and death in the telling of it".²¹ The background of this evangelistic calling is in the O.T. and goes as far back as Abraham. It is very prominent in Deutero-Isaiah and in Jonah. Jesus in spite of regarding himself as sent to his own people brought back the universalism that Israel was so often in danger of losing after the Exile.²² While the Great Commission in Matthew 28 19-20 cannot be the words of Jesus because it plainly bears the imprint of the early church (baptizing in the name of the Trinity) and of "Matthew's" outlook (e.g. the rabbinic idea of making disciples) yet it is true to his purpose. Nevertheless the apostles and the Jerusalem church were strangely reluctant to begin the Gentile mission. It was some unnamed Hellenists and Barnabas and Paul who fulfilled the Lord's command, and even so it is likely that some Jewish Christians had their doubts about it. Paul himself was still wrestling with the implications of the free grace of God when he wrote Romans 9-11. But by the time of the writing of the

Gospels and the post-Pauline letters it had ceased to be an issue. The Gospels were certainly written with an evangelistic purpose, among other things. "Matthew and Mark were both intended chiefly as instruction for Christians, though in order to familiarise them with what they needed as equipment for their evangelistic witness to outsiders; while John and Luke were meant as tracts, to be placed directly in the hands of individual readers representing outside enquirers of different types".²³ The whole N.T. is written from the conviction that the new age of the Kingdom has dawned with the Resurrection of Christ and the task of the Church is to proclaim this to all the world. This will not necessarily bring in the Kingdom of God but it is an eschatological necessity. "In every generation the Church must carry on the apostles' work and proclaim the Gospel to all nations".²⁴ The necessity comes from the universalism of the Gospel and the nature of the Christological-monotheism of the Faith.

Unity.

Evangelism implies unity. A disunited church is both an obstacle to evangelism and a contradiction to the Gospel. This is clearly set forth in Ephesians where the call to maintain "the unity of the Spirit in the bond of peace" is based on the fact that there is "one Lord, one faith, one baptism, one God and Father of us all" and so there is "one body and one Spirit". The body can only be the body of Christ, that is, the Church. "On the one hand the unity of the Church is a 'given' . . . because there is one Body and all Christians are in the one Lord On the other hand Christians are bidden to realize this unity and to make it effective in the Church".²⁵ This paradox runs all through the N.T. The Church is one and yet Paul condemns the disunity at Corinth. There can only be one Church and so Paul opposed Peter to his face because he knew that the way Peter was going on would surely result in two churches. Paul and "Luke-Acts" and "John" in different ways are the great champions of Church unity. They were not disobedient to the heavenly vision but that is not to say they ever saw it realised on earth. Dr. Jn. Knox has rendered a great service by showing conclusively that "there never has been a time when the Church could be truly said to be united".²⁶ This may at first seem a negative kind of service but as Knox points out it will save us from simply seeking to restore the forms and usages of the early Church and thinking thus to attain unity. It will enable us to profit by the catholic unity movement in the early second century and it will drive us beyond the church to the event of Christ. One might also add that when we cease reading the N.T. with rose-tinted spectacles we shall really begin to understand what it is truly saying. Among such things are, that what made the Church the Church was the sharing of a common life in the Spirit derived from Christ and a common faith in Christ derived from the Spirit.

Thus we see that for the early Church in the pagan world the chief problems to be faced were eschatology, persecution, culture, evangelism and unity, and the solutions found were all paradoxical and dialectical. The new age has dawned with the Resurrection and eschatology is being realised until the timeless end fulfills time. No Christian should give offence to invite persecution and yet the blood of the martyrs is the seed of the church, and like preaching, a sign of the end. No earthly paradise can ever be the Kingdom of God yet Christ alone is the prince of peace and the fulfilment of man's sociological ideals. As an empirical society the Church can never avoid some imperfection of motives in evangelism and yet there are no limits to the Gospel—the God of all grace must be proclaimed to all. There can only be one church and yet there never has been complete church unity.

Relevance for S.E. Asia today. It only remains to ask what relevance have these solutions to the life of the church in S.E. Asia today. Personally I think they are extremely relevant; first because this period from the Fall of Jerusalem to the end of the century is right at the centre of the classic period of the history of the church, the time when the church was sufficiently near the great event of the death and resurrection of Christ and the gift of the Spirit that gave it birth to have its life controlled by that event and so all that happened in that period will always be of the greatest significance for the church in all ages. And second because although we do not know a great deal about this period and would dearly like to know more yet we do know enough to see a fairly close parallelism with the situation of the church in the East today. The use of English and a type of "Western" culture has spread throughout the area and indeed throughout the world just as Greek and Hellenistic culture spread in the ancient world. The great religions of Islam, Buddhism and Hinduism are actively challenging Christianity and in many countries nationalism is taking on a religious aura somewhat like ancient Emperor worship. Bahai, theosophy, and Rama Krishnaism have appeared as modern syncretisms rather like the ancient Gnosticism. The Christian church is small and rather scattered, newly independent and not wanting to rely on Western Christianity very much like the early Gentile church when the links with Jerusalem were broken. And the S.E. Asian church has the same problems. Eschatology is a problem for the church in two ways. On the one hand the church has to guard against a futurist eschatology associated with militant fundamentalism. If this view should gain the upper hand it would produce emotional tensions resulting in schisms and heresies, lower the standard of the ministry and make Christianity irrelevant to life. On the other hand the church must not put its faith simply in social betterment and educational advances and settled congregations and lose all sense of urgency and spiritual

earnestness. Persecution is a problem for the church. The spread of authoritarianism in government, the tensions that national struggles evoke and that become attached to cultural symbols, the misunderstandings arising from the supposed connections of the church with "foreign influences" may well mean that Christians will sometimes have to face an atmosphere of hostile public opinion, the indirect persecution of social pressures and occasionally direct persecution and violence. In such situations the church can learn from the early church how to hold the balance between avoidance of offence wherever possible and firm adherence to principles.

Perhaps most of all culture is a problem to the S.E. Asian church. Here we need a great deal more study and a greater boldness in experimentation. We can learn from the early church not only the importance of finding a common language for cultural intercourse but, even more, penetration into the thought behind the language. It is vitally important for the Church to produce leaders who are deeply rooted both in the Christian tradition and in the cultural heritage of their own lands. They must also be sympathetically aware of the trends of thought and social changes sweeping S.E. Asia. And somehow they must find the idiom to express Christianity in terms that are meaningful for non-Christians caught up in these cultural movements and social revolutions. Nor must we forget that the relations of Christianity and culture must always be dialectical. As Kraemer has said, what is demanded is "a penetrating insight into the creative centre of foreign religions and cultures and at the same time a realistic and adequate appreciation of how these . . . have coalesced with the heart, mind and spontaneous attitude . . . of the peoples that have been moulded by them" together with a sure grasp of the "Biblical revelation and its implications for thinking and life".²⁷ In the past we have been so concerned to export Christianity that even where there has been study of non-Christian religions and cultures it has often been with a view to finding "points of contact" or of "indigenizing the Gospel". That has been "working from outside". What is now needed is a number of S.E. Asian Christian thinkers who are so much a part of their own cultural backgrounds that the use of their cultural heritage to express the Gospel is not a matter of "dressing up to act a part" but of being their natural selves. We also need more Christian cross-fertilization of cultures from people who will fulfil a semi-itinerant ministry in modern S.E. Asia somewhat as Paul's envoys held the early Asian churches together after his death.

This discussion of culture reminds us once again that the great task laid on the Church whether in ancient or modern times is to make disciples of all nations. In S.E. Asia today we can learn from the early Church that this means worship, preaching, teaching, witness, service and literature. Too often in these parts evangelism

has been understood in the narrower sense of mass revival meetings and has not been the whole Church making its own impact upon the life of its own community through every available avenue and means. Just to take one factor, the discussion of the motives and purposes of the Gospel writers that has occupied N.T. scholars in recent years has raised a number of points that could well be applied as aims for the production of Christian literature in S.E. Asia.

Finally there is the question of unity. I do not see how a careful study of the problem of unity in the first and second centuries can fail to give a great deal of help to the churches of this area which are still, as regards Protestant Christianity anyway, only in the second century of their life. Perhaps those churches will be humble enough to learn if not from the N.T. then from the non-Christian religions around them the possibility of finding a new way to unity, a way that has not yet been much tried, the way of prayer and meditation. It doesn't sound very practical but it may be the lighting of a candle that is better than trying to sweep away the darkness with a broom.²⁸

Notes.

1. I have written with the position of the church in South-east Asia in mind and also with a view to contributing to the discussion of the theme of the third Theological Institute to be held in Singapore in July 1960—"Christ & Culture—the Encounter in S.E. Asia."
2. See G. F. Moore "Judaism" vol. II p. 73 and M. Burrows "Dead Sea Scrolls" p. 278, Jeremias "Eucharistic Words of Jesus" p. 25, R. Otto "The Kingdom of God and the Son of Man" p. 278-79.
3. See M. Burrows "Dead Sea Scrolls" p. 231; J. T. Milik "Ten Years of Discovery in the Wilderness of Judaea" p. 92, J. Van der Ploeg "The Excavations at Qumran" p. 142, S. E. Johnson in "The Scrolls and the N.T." (ed. K. Stendahl) p. 129f.
4. See Arndt—Gingrich—Bauer N.T. Lexicon p. 251; C. F. D. Moule Exp. Times Jan. 1959 p. 100; Cullmann in "The Scrolls and the N.T." p. 26.
5. See Lohmeyer "Galilia and Jerusalem"; F. C. Grant "The Earliest Gospel" p. 125f. L. E. Binns "Galilean Christianity".
6. Probably from the beginning some instruction was given to pagan converts before baptism. I accept the suggestion that Acts 9:23—11:18 is chronologically later than the Acts 12:1-24, thus making the conversion of Cornelius later than the Gentile mission in Antioch, and preserving Paul's priority as 'apostle to the Gentiles'. If the Cornelius incident came before Peter's visit to Antioch in Galat. 2:11f. his attitude then is really inexplicable.
7. James was stoned in 62 A.D. according to Josephus. For the survival of Jewish Christianity see H. J. Schoeps "Theology and History of Jewish Christianity" (German); J. Fitzmeyer in "The Scrolls and the N.T." p. 209f; S. G. F. Brandon "The Fall of Jerusalem and the Christian Church" pp. 167-184.
8. This is well brought out by B. S. Easton in his introduction to "James" in Interp. Bible Vol. 12 p. 8.

9. Unless the Lukan authorship of Luke-Acts is accepted there is no N.T. writer definitely known to be a Gentile. Of course there was no self conscious attempt to produce a N.T. Paul simply wrote to his churches as required; some anonymous compilers collected sayings of Jesus and so on.
10. See G. B. Caird "The Apostolic Age" pp. 36-115.
11. See Goodspeed "New Solutions to N.T. Problems".
12. F. C. Grant in "The Background of the N.T. and its Eschatology" p. 110.
13. For the pagan background see T. R. Glover "The Ancient World"; W. G. De Bugh "The Legacy of the Ancient World"; R. Bultmann "Primitive Christianity in its contemporary setting"; C. N. Cochrane "Christianity and Classical Culture"; G. Murray "Five Stages of Greek Religion."
14. See A. Wilder "Eschat. & Ethics in the Teaching of Jesus" chap. 1; T. F. Glasson "The Second Advent"; J. A. T. Robinson "Jesus and His Coming" ch. 1; M. S. Enslin "Christian Beginnings" pp. 138-143; M. Burrows "More light on the Dead Sea Scrolls" p. 342-352; J. Klausner "The Messianic Idea in Israel"; H. H. Rowley "The Relevance of Apocalyptic"; R. H. Charles "Eschatology".
15. See Dodd "The Apostolic Preaching and its Developments".
16. Schweitzer "The Mystery of the Kingdom of God"; "The Quest of the Historical Jesus"; "The Mysticism of the Apostle Paul". Bultmann appears to take a similar position.
17. T. F. Glasson "The Second Advent", "His Appearing and His Kingdom".
18. J. A. T. Robinson "Jesus and His Coming."
19. e.g. Dodd, Otto, Manson, Jeremias, Grant, Wilder, Richardson. These writers might demur at being classed together, but their general interpretation of eschatology is that it is symbolical not literal, and inaugurated or in process of realisation. It is rather surprising that in the volume presented to Dr. Dodd "The Background of the N.T. and its Eschatology" there is no discussion of "realised eschatology" as such.
20. See Caird "The Apostolic Age" pp. 156-180; Kee & Young "Understanding the N.T." pp. 325-340, Craig "Beginnings of Christianity" pp. 314-322.
21. Caird "The Apostolic Age" p. 36. On the early church and evangelism see also M. Burrows "Outline of Biblical Theology" pp. 278-284, Max Warren "The Calling of God" pp. 45-53; Cullmann in "The Background of the N.T. and its Eschatology" pp. 409-421.
22. See J. Jeremias "Jesus' promise to the Nations".
23. C. F. D. Moule in "N.T. Essays: Studies in Memory of T. W. Manson" p. 170.
24. Cullmann in "The Background of the N.T. and its Eschatology" p. 421.
25. E. Best "One Body in Christ" p. 191. For church unity in N.T. times see also Richardson "Introduction to the Theology of the N.T." p. 286-290 and especially J. Knox "The Early Church and the coming great Church".
26. Knox op. cit. p. 12.
27. H. Kraemer "Religion and the Christian Faith" p. 391.
28. G. Buttrick "Prayer" p. 303.

Background to Theological Education in the Moluccas

JOHN FLEMING.

Last month I was fortunate in being able to pay my first visit to Ambon, in the Moluccas, the famed 'spice islands' of earlier years, which Columbus is said to have been seeking in 1492 when he sailed from Palos in Spain, and happened on America instead!

The Moluccas includes all the islands in Indonesia's "string of emeralds" between Celebes on the West, and West Irian (New Guinea—now claimed by Indonesia from the Netherlands) on the East, Timor in the South, and the Pacific Ocean to the North.

The population of these islands—the Province of the Moluccas within the Republic of Indonesia—was reckoned at around 700,000 in 1954, but is believed to be nearer one million now. In 1955/6, the following statistics were given to the World Council of Churches: Muslims—341,863; Protestant Christians 289,570; Roman Catholic Christians 36,727; Pagans (old religions) 29,215. The Protestant Christians are mostly members of the Protestant Church of the Moluccas (G.P.M. or Geredja Protestant Moluccas) or the Christian Evangelical Church of Halmehera (G.M.I.H. or Geredja Maschi Indjili Halmehera) in the north of the Province.

Although my friends in Djakarta were not too hopeful about my reaching Ambon—planes were not too frequent, and usually booked long in advance, or reserved for military use—I flew from Djakarta to Makassar in the Celebes, and it looked as though my friends were going to be right. No seat on the plane. Then a friendly military commander said I could have one of the military ones. But I was so long getting my police clearance from Makassar that it was within half an hour of the plane's departure when I turned up at the air-field to find that my precious seat had been given to another! However that very day appeared a 'deus ex machina', in the person of Frank Cooley of S.T.T. Djakarta, on his way by ship with his family to do some months' research in the Ambonese church. Soon it was arranged that I have 'deck space' in the room occupied by Frank and his younger son—actually Frank took the deck space and a camp bed, and gave me the couch in the cabin! —and three days later we

were sailing past Amboina's two Southern peaks Alang and Nusaniwe, and up the long sea inlet, very like a Scottish loch, and anchoring in the Bay of Ambon. It was a real thrill to look out on this historic old town. This was where the Portuguese, and the Franciscans (from Malacca in Malaya!) had landed in 1511 and 1522, where Xavier had come in 1546; and the Dutch in 1605. Here was the oldest Protestant church in Asia, and here "the apostle to the Moluccas", Joseph Carel Kam had laboured and died.

Standing on the deck of the ship I could see the two buildings that symbolised a good deal of the present-day situation of the Church—the dome and minarets of the big mosque, and the gleaming white Protestant 'Cathedral', built in 1953 by a government architect and with government aid, and the largest Protestant church building in Indonesia.

My purpose in coming here was to visit the Theological School with its 71 students (6 years course, following 3 years high school), meet the Rektor John Wattimena and his staff and Board of Governors, and see something of the Church's life and problems at first hand. This article will not deal with the specific problems of the school itself—its need of new buildings, more full-time teachers, and more books for the library (now comfortably housed in 2 cupboards each 6 feet high by 2 feet wide!) Here I want to describe something of the situation of the Church in the Moluccas today—the background of theological education, the religious-cultural environment in which these men will fulfil their ministry, and at the same time, say something about the thinking and hopes of the Ambonese church leaders with whom I talked for many hours during my week among them. This will incidentally indicate the vital importance of the theological school itself, and some of the special emphases that will have to be made in theological training if men (and they are all men—no women in the school!) are to be fitted for this situation, and given an understanding grasp of a relevant 'theologia in loco'.

The leaders of this Ambonese church are quite a remarkable group—De Fretes, the General Secretary, or 'stated Clerk' or Moderator; Tom Pattiasina, head of the Department of Evangelism; John Wattimena, Rektor of the Theological School, and a number of others, including some younger men of real promise. This Ambonese Church has a tradition of leadership—Simon Marantika the General Secretary of the Indonesian Council Churches, who was Rektor of the Theological School in 1949 when it was re-organised (the school actually goes back to 1885 when it was a 'Prediger Seminar) is from this church; so is Dr. Leimena, an outstanding Christian statesman, and Peter Latuihamallo, a Professor at S.T.T. Djakarta. Some of these leaders of the Ambon Church whom I met were all among the earliest graduates of S.T.T.—men trained and ready to take on

responsibility in the revolutionary post-war years when Asian leadership was demanded by the changed situation in church and state.

Here then are some of the facts I gathered about their situation, problems, and hopes—all relevant to the theological task of the church, and the theological training of the ministry.

1. The tradition in Ambon, formerly referred to as "the 12th Province of Holland", of a state church with government subsidy, meant that till 1951 the problems of real 'independence', self-support and stewardship did not require to be faced. In the very beginning, in the early days of the East India Co., baptism in the Moluccas had come to be regarded as a form of Dutch naturalisation, conferring certain privileges on Christians. Even in much later days, and up to the national revolution, the connection between the Church and the colonial government had been close. In many ways, the new day begins from 1951, they told me. The years of Japanese occupation had been vital too. Many leaders had been 'in the jungle', 75% of church buildings had been destroyed, and the church had gone through severe testing. Then came the "R.M.S. affair" in 1950—a revolt against the central government to set up the Republic of S. Moluccas, when many leaders were members of the Church, and "it was launched with singing, Bible reading and prayer." Christians were encouraged to participate largely through fear that Central Government policy in the Republic would mean being compelled to embrace Islam. In December 1949 the Church Synod had gone on record supporting the United States of Indonesia, and this was re-iterated in 1951 after the revolt had started. In the R.M.S. affair, 80 churches, Synod head-quarters, parsonages and many other buildings were levelled. But all this meant for the Church as a whole the compulsion to re-examine its whole position, and from 1951 they date a new beginning in the life of the G.P.M. because it meant:

1. a new understanding of 'independence' in dependence on the Holy Spirit;
2. a new understanding of their relationship with the rest of Indonesia and Asia, and
3. a new vision of the future, and the tasks awaiting the church in revival, Christian education, and evangelism.

2. Though the Church of the Moluccas is in the Reformed tradition, it has in fact, they told me, been weak in lay leadership and in working out the implications of "the priesthood of all believers". It has been a "clergy-ruled church". In this, local custom—"adat" law and tradition—in the islands has had a powerful influence on the church. The pastor is called '*Bapa Pendeta*' and the people are his children '*anak anak ya*'. In "adat" terms too, ordinary people have no particular function. They follow the *raja* and his council. He is the ruler; they are the ruled. In Christian

villages, two people are called "*Bapa*"—the local rajah, and the local minister. The Gospel has left basic relationships largely untouched. The pre-Christian and non-Christian understanding of the function of religion, that it is to strengthen and maintain the distance between rulers and ruled, has been carried over into the church at certain points. It is against traditions like this in church and society that new emphases concerning the vocation of the laity are to be evaluated.

3. Parts of the church are very old, with a history going back to the earliest Dutch settlements. But other parts are very new, emerging as part of the whole church, as a result of their own missionary activity. A geographical line can be drawn clearly. The old congregations are in Ambon, Léasé, and S. Ceram. The rest, S. E. Moluccas, the other parts of Ceram, Buru, N. Moluccas are all 'young' churches, with a history of usually not more than 50 years. The youngest are the results of a 'modern missionary movement' of the G.P.M. in the last 10 years, since independence. Still another distinction can be made between "before and after 1956", when Synod decided that the evangelistic task had to be carried out responsibly, and this decision had results in Buru, Aru, and N. Moluccas (Ternate, W. of Halmahera). This work has been among 'pagans' or animists, with some encounter with Muslims too. The support of this missionary movement in 1956 had to be demanded of a "bankrupt church", that, as from 1951, had faced the task of paying the stipends of all ordained ministers—200 of them—formerly on the government pay roll!

Tom Pattiasina, the Director of the Department of Evangelism—one of the great souls of the modern church anywhere, a man who became a leper, and had his Christianity blamed for it, and won through to a clean bill of health, and a triumphant witness to those who had scoffed: "Where is now thy God?"—told me this missionary effort in the churches was proving to be their salvation. It had meant a renewal of life within the church, as they faced up to the demands of the Gospel. It had meant stewardship. The Synod office which I visited was like a general store with all kinds of produce from sea and farm—dried and salt fish, ducks, chickens, eggs, shells, spices, pigs—amounting on an average to Rs.10,000 per month, and that from only 5% of the church so far!

It had meant also a new understanding of the place of the laity, and their significance for extension and evangelism.

4. Distances in this 'church of the islands' are formidable, not so much because they are so enormous—500 or 1000 kilometres for example—but because there are no regular means of communication, thus making it difficult to maintain an effective unity of purpose and action within the G.P.M. I found, for example, that many of the theological students had come from islands 500—1000 kilometres

away from Ambon, but it had taken them months to get there, because they had had to depend on *prahu* and sailing boat, and the chance of sailing in the right direction. Here for example is where the 27 students in the first year had come from:—eight from Haruku island; three from Kisar, one from Tanumbar; four from Sapurua (near Ambon); one from Ceram; one from Babar; two from the Bunda group; one from Nusalaut; one from Morotai (most northerly part of Moluccas); two from Halmahera, two from Kai; and one from Ambon island!

This isolation of congregations on a great number of islands adds to the difficulties of achieving a sense of unity and participation in the whole church. But it is significant that many congregations sending students for theological training are among the 'newer' churches. All in all, the problems are immense. There are over 500 congregations, of which about half have no pastors, and those that do not are mostly the 'newer' places. (Is this just coincidence in these two facts mentioned above about 'newer' churches?)

These congregations are threatened by

1. sect groups, 2. their own inexperience and need of 'edification' 3. rapid social changes, and (in some places) 4. communism.

At the next Synod (1960) the church will face three specific challenges among others:

1. The continuing problem of how to revitalise the church and its congregations. The Executive Committee of Synod has prepared a programme "The reconstruction of the congregation", which aims to scrutinise the whole life of the congregation—its worship, its Catechism, and Christian education, its relations with Government, etc. Pastor Pattiasina had just returned from attending a special course for representatives of four congregations from the Southern tip of Ambon, including ministers, Church Council members, women and youth, Sunday School leaders and Evangelistic workers.

2. Higher education in Ambon is developing fast. There is now a university with a Faculty of Law and Departments of Social and Political Science. Soon, with Russian help, they will open a school of shipping and of marine biology and survey. There is a danger that the Church may be left behind in training leaders.

3. Islam, like the Christian Church, has been much more self-conscious since 1951. Muslims are keen on more and higher education. In 20 years from now there will be more competition for leadership in the Moluccas, where up to now Christians have been in places of leadership and authority. I must confess it was of great practical convenience to find an Ambonese Christian army commander in a position to arrange a seat on a plane, or get a permit to enter certain areas! But the whole question of a vital

leadership in society is at stake — not in terms of community influence but in terms of the whole social mould, favouring or antagonistic to the Gospel.

These aspects of life in the Moluccas today represent something of the situation in which the Church exists, and may serve, in spite of the sketchiness of my notes, to show the vital importance of the theological school in Ambon. Not only are ministers, pastors, preachers needed for the Church; they must be trained to understand both theology and their own church situation. The whole '*adat*' aspect of this culture has to be scrutinised in the light of Christian obedience and a wide programme of Christian education brought to the Church. Evangelistic drive is there. It is one of the real movements of the spirit in Asia today. But for the building of the Body, for instruction and edification, for shepherding of the people, so that they can stand up to the confusing and threatening situation that faces them, and will face them even more intensively in the next 20 years, a well-trained ministry in sufficient numbers and of sufficient zeal and training is needed.

There are 71 men in this school just now but there are only four full time teachers (9 part-time), and not all are as well equipped as the situation demands. Some teachers are available for further studies, and plans are being made to achieve this. But there is need of help just now in the school from two or three theological teachers (in Biblical Studies, Social Ethics and Culture, and Islam) willing to come to this historical old-new centre of Christianity, and help the church prepare for this new day that has arrived. As they said to me last month "It is already late, and we need help— from Asia, or Europe or America. Perhaps you can let this be known". And so I do.

*The Integral Relationship between Theory and Practice in Theological Education in Indonesia **

FRANK COOLEY, Djakarta.

In listening to the reports from the various schools yesterday two things attracted my attention.

First, only one school (Balewijoto in Malang) mentioned field work as an important part of theological education. During the six year course there seven months of practice work are required. But not even that school, not to mention the others, referred to the courses in pastoral work as an important part of the curriculum.

Second, each of the schools is in the process of attempting to construct a pattern of theological education which will be more effective, that is, which will better serve the needs of the churches and of society in Indonesia today. We are all dissatisfied with results to date, and are seriously groping after new ways and new methods which will be more fruitful. For example, languages are receiving greater emphasis and the number of hours for both English and Greek have been increased. We seem to have come to the place of being confident that our students will be able to deepen and broaden their knowledge of the Bible, dogmatics and other basic courses if only their skills in languages are improved!

But why are we questioning? Why do we feel dissatisfied with the theological education which we are offering?

I suggest that Prof. H. Richard Niebuhr has cast light on this problem in his book *The Purpose of the Church and its Ministry*, (volume I of the report of the study of theological education in the U.S.A. and Canada in 1954-55.) On page 126 he says: "Although the difficulties which we are experiencing in the development of our schools in part arise from the failure to achieve a proper understanding of the final purpose of all our activity, another part, it seems, results from inadequate theories concerning the relation between action and reflection."

I will not follow further Niebuhr's line of thought since it is not directly relevant to the environment of theological education in Indonesia. However I do feel that this conclusion is correct and appropriate for our further thinking together.

If I am not mistaken, theological education in Indonesia is based on a theory of knowing (epistemology) which can be described as purely intellectualistic. If there are those who wish to deny this viewpoint, they are invited to examine in detail the curricula of our theological schools. There appears in these hardly any material or courses

[*An address given earlier this year at the National Conference on Theological Education, Djakarta].

which are not 100% intellectualistic. The teachers give lectures consisting of ideas, theories, opinions, viewpoints, etc. The students take notes and give back this same material when examined. If they are assigned papers or book reviews almost the same process takes place. There is very little research done outside the school or outside the library. If practical courses are offered, their form is the same: lectures concerning the history of preaching, methods of preaching, etc.

We are very fond of referring to our work as the *science* of theology, but where is the scientific method? Where are the experiments? And where are the practical examinations?

Where does this system of education come from? What is its background? Is not its basis, the Greek philosophic tradition, the Scholastic tradition (both Roman Catholic and Protestant), and the idealistic philosophy of Kant, Hegel, Fichte, Schelling, etc? This is the background of the West European intellectual tradition, particularly in the fields of theology, philosophy and ethics. This is the reason why I described the epistemology which constitutes the foundation of theological education in Indonesia as wholly intellectualistic. In so referring to it, I do not mean to say that it is wholly wrong, but rather to pose the question whether this epistemology is adequate. I think it is not.

This answer of mine finds support from two quarters which are very different. In a rough fashion they can be classified on the one hand as existentialism—Kierkegaard, Heidegger, Jaspers, Bultmann, Sartre, etc., and on the other hand as pragmatism,—both British empiricism and utilitarianism, and the pragmatism and experimentalism of Peirce, James, and Dewey, etc., in America. I view those two schools, so different from one another, as two expressions of a single phenomenon or movement,—namely the revolt against the idealistic philosophy which until then reigned supreme in Western Europe. Further, I am of the opinion that this revolt has succeeded in producing a strong, sharp and appropriate critique which has brought new life to philosophy and theology in the West. This does not mean that I view either existentialism or pragmatism as providing a more adequate epistemological foundation for theological education. To me it is more correct to say that these two currents of thought have, as a result of their revolt, forced all people who think and who are educating (not excepting theological educators), to re-examine the relationship between action and reflection, doing and thinking, practice and theory.

The danger of the present situation can be described by a simple comparison. A medical student, who likewise receives five years of instruction before he is allowed to practice, is required to spend many hours per week assisting in the hospital under the supervision of an expert and experienced doctor, in addition to attending lectures and passing examinations. Only then is he "ordained".

Is it enough for a theological student, who one day must account to God Himself for the souls of the flock entrusted to his care, to listen to lectures only and pass examinations? Where are the laboratories in our theological schools? Where are the practice rooms? Is it, in fact, true that we value the spirit above the body?

Thus I am led to the conclusion that the epistemology and theory of education which constitute the foundation and point the direction for theological education in Indonesia is too greatly indebted to Greek philosophy, scholasticism, and German idealism and not adequately based on a Biblical and Christological viewpoint.

God the Lord who has spoken the Word has also acted. His Word is always accompanied by his acts. The Word became flesh and lived amongst us. And because of this we live. Are we more intelligent, more capable, more powerful than God? Is it sufficient for us simply to give forth words?

What is the proper relation between theory and practice, between action and reflection in theological education which is Christian in character? And what is the purpose of practice and field work in such theological education? Is it only to achieve skills and abilities in preaching, pastoral work, directing Sunday schools, catechism classes, etc.? To become a skilful and able servant of the Church is indeed a very meaningful goal. But the meaning and significance of practice is much deeper and broader than that alone. In addition to learning from doing, man cannot understand the meaning of acts without doing them. Practical work has a very great meaning and value for theoretical work, for theology. If we complain that our students do not really comprehend theology, do not go deep enough in interpreting the Bible, is it not possible that this is because they have not yet really met the reality which is in them, because they have not yet put them into practice? Practical work and practice is not only a result, a fruit of theory, rather it is a phase, a step in establishing and in testing theory. The relation between the two is very close; they may not be separated.

Let me conclude this section with a further quotation from Prof. Richard Niebuhr (pp. 132-3):

"The purpose of field work is not the acquisition of skills for future use. Rather it demands immediate self-forgetful service of others; it puts into the center of attention God on whom the servant is dependent and the neighbor who is in need of service. It requires the young man or woman engaging in it to be a minister now, rather than to look forward merely to a future ministry. It puts the intellectual love of God and neighbor into the rich context of the present moment These and other considerations undergird the significance of participation in church work by those who are engaged in theological study Theology is only the intellectual part of a way of life, and the young person's problem is not simply one of attaining intellectual comprehension but of growing up into the measure of the stature of the fulness of Christ."

United Theological College, Bangalore

1910-1960.

Golden Jubilee Celebrations.

1960 is an important year for the Christian Church. It marks the 50th anniversary of the inauguration of the modern Ecumenical Movement with the International Missionary Conference at Edinburgh in 1910. This year also marks the 50th anniversary of the starting of advanced theological training by the Protestant Churches in India. The founding of the United Theological College and the reorganization of the theological department of Serampore College for advanced theological studies took place in 1910. The United Theological College having been founded a few months earlier, is the oldest graduate-level Protestant theological college in India. From the beginning it has been a union institution, an excellent example of cooperation among the missionary organs of several churches. In sending his greetings to the College for its Golden Jubilee Celebrations, Dr. Visser t'Hooft of the World Council of Churches observes: "It is significant that the United Theological College came into existence a few months before the modern ecumenical movement was born. This fact symbolises how closely the life of the College and the life of the ecumenical movement are related to each other".

A great experiment in cooperation.

The initiative for the founding of the College came from Dr. J. H. Wyckoff of the American Arcot Mission and Dr. James Duthie of the London Missionary Society. From the early years of the college it had the support of five important Mission Boards, namely the United Free Church of Scotland (now the Church of Scotland) Mission, Wesleyan Methodist (now Methodist Missionary) Society, the American Arcot Mission, the American Board and the London Missionary Society. During the early years the College also had the support of the Danish Church and Dr. L. P. Larsen of Denmark was the Principal of the College for many years. Since the inauguration of the Church of South India the two Anglican Missionary Societies, namely, the C.M.S. and the S.P.G. have become participating Missions of the College. Now, the Danish Missionary Society and the Basel Evangelical Missionary Society also have

come in as supporting bodies. The part played by the College in the Church Union Movement is also well known. Many members of the Faculty and old students of the College took part in the Church Union conversations and negotiations. Even after the inauguration of the Church of South India the College continues as a United College and serves many churches outside the C.S.I. This provides the College a continued opportunity to serve the cause of Church Union. During recent years the College has also drawn students from outside India and Ceylon. Students have come from Iran, Thailand, Philippines, Germany, Northern Rhodesia, United Kingdom, Canada and the United States.

The Alumni.

All through the years of its history the College has stood for high standards of scholarship and devoted service for the growth and extension of the Church. Out of a total of 481 candidates so far trained in the College 394 were trained for the ministry. 196 took the Serampore B.D. degree. Many of the old students of the College have distinguished themselves in the fields of theological scholarship, ecumenical leadership and special types of Christian work like Ashrams, Mission to Gypsies, Overseas Missions, Christian Literature etc., as well as in the pastoral ministry.

Training for Laymen.

The College has been concerned with the mission of the laity and has been offering special one year courses for lay leaders. Plans are also being made for shorter courses for laymen. Another important contribution to the Mission of the laity is the Y.M.C.A. Training School in the College.

A Centre of Higher Theological Learning.

But the primary purpose of a higher Theological College is not only to train the pastors and lay leaders of the Church, but to produce a community of scholars committed to the word of God who through their intellectual training as well as spiritual preparation will help the Church to break through the World's objections to Christ. Towards this end the College has been developing facilities for postgraduate studies. While celebrating its Golden Jubilee it seeks to equip itself for greater usefulness in the Church's Mission. New opportunities for improving the postgraduate department are opening up. The close cooperation with the Christian Institute for the Study of Religion and Society is proving to be a great advantage. The decision of the Henry Martyn Institute of Islamic Studies to move its library and headquarters to the College premises is also to be warmly welcomed. The College is also fortunate in

getting some outstanding scholars from abroad as Visiting Professors, who have helped to strengthen the post-graduate department.

Jubilee Celebrations.

The celebration of the Golden Jubilee year of the College was inaugurated by some special meetings at the College in January 1960. On January 23rd there was a Public Meeting at which representatives of the supporting churches, old students, and representatives from sister theological institutions spoke conveying their greetings and good wishes. The main speaker was the Rev. Dr. Erik Neilsen of the Danish Missionary Society. He spoke on "The Church of the Wayfarers". On Sunday, the 24th, a Thanksgiving Service was held at which the preacher was the Rev. W. Stewart of Serampore College. In honour of the Golden Jubilee of the College the Serampore Senate met in Bangalore and held their Convocation also at the College on 30th January.

Golden Jubilee Professorship.

To mark the Golden Jubilee it has been decided that enough funds be raised in India and Ceylon to support one fulltime professor at the College. The College is appealing to the churches in India and Ceylon and also to individual friends of the College to send regular annual contributions towards this purpose.

Jubilee Souvenir.

A souvenir volume has been published in connection with the celebrations. This contains some valuable articles on the History of Theological Education, the History of Theological Training in India, the History of the College and other related themes by eminent Christian leaders like Bishop Stephen Neill, Dr. M. H. Harrison, Dr. P. D. Devanandan, Bishop A. M. Hollis and others. The articles are of interest not only for those associated with the College but also for the general Christian leader. It is our hope that the book will be widely circulated throughout India and Ceylon and elsewhere. Copies can be had from the Principal, United Theological College, 17 Miller's Road, Bangalore—1 (Rs. 3.50 per copy).

1960 Theological Study Institute

SOME QUESTIONS FOR THE CONSIDERATION OF DELEGATES

(a) From Dr. D. D. Williams:

Note: These questions are framed in broad and general terms. Each can be approached in relation to a specific cultural and religious situation.

1. What is the biblical estimate, in both Old and New Testaments, of men's religious quest outside the Judaeo-Christian community?
2. How have the biblical writers appropriated and transformed elements of their cultural heritage in the expression of their witness to God's revelation?
3. Does the claim that Jesus Christ is the supreme disclosure of universal truth require Christianity to show how He is the fulfilment of partial truth in other faiths?
4. What are the most serious criticisms which Christianity has to meet today as it offers the Gospel to the world?
5. What is the relation between the Christian conception of salvation and man's task of sustaining and shaping his life in the world?
6. What are the resources for cultural creativity in Christianity? Is there a valid Christian humanism with implications for politics, science, art, economics?
7. What are the Christian bases for judgment on the live options today in the meeting of the religious traditions: tolerance, syncretism, secular humanism, radical displacement, reconception, conversion?
8. Is there a legitimate distinction between Christian faith, man's response to God's Word in Jesus Christ, and the Christian religion, the expression of that response in particular forms and institutions?
How far is this distinction valid, and what are its implications for the relating of Christian faith to cultural problems.
9. What are the crucial ethical issues to which the Christian church must address itself today if it is to be relevant to culture?

10. What are the grounds and limits of a Christian appreciation of ethnic and national loyalties and values? Are the conceptions of general revelation and of the *logos* relevant to a Christian answer to this problem?

(b) **From Dr. C. L. van Doorn.**

1. "What kind of community should the Church exemplify (in a non-Christian country) and what is its relation to society?" (See Bilheimer's question *Ecumenical Review* 1955/1956 p. 161, and answer it in relation to your own country. See also Visser t'Hooft in *None other name*, "Christians today do not form a true community and the Communities which shape the new world are not Christian".

2. In society today "planned change" plays an important role. Long views can be taken, through modern knowledge (*Savoir pour prévoir*). Where in this do the points of friction or tension lie for the church, both as to principles and practice? What about your own church situation?

3. According to Douglas and Brunner (*The Protestant Church as Social Institution*) denominations in U.S.A. include practically all sections of society, but each denomination shows a relationship to a particular social layer, i.e. churches are becoming "class-churches", and leadership is in the hands of certain groups. How is it in your country? From what layers of society do new members come?

4. What are the consequences of urbanisation and industrialisation for the life of different communities, and for the church as a whole? How is the church meeting the challenge of this situation?

5. What changes are taking place in family life? Is the "extended family" in process of disintegration? What relationships exist between husband and wife, parents and children? Is there a problem in married women working? How is the church meeting problems in this field?

6. In what ways is the Church helping youth to adjust to the demands of a changing situation?

7. Could you make a study of the motives for rendering help, in relation to

(a) tribal and village life

(b) Islam or Buddhism?

What motives are behind the lending of assistance in the modern world. (See Wendland: "Social Humanism and Christian care". *Ecum. Review*, Vol. VII) Make a Biblical study of the problem of 'helping'. cf. L. Köhler: "Helping is the most sacred form of dealing with people". What place does this vocation of 'helping' have in your community?

(c) From the Study Institute Director.

Analyse and discuss the cultural context of the church in your country.

What is the situation in which the Gospel is being preached, and in what terms is it being preached?

What influences are being felt outside and inside the Church—religious pressures and influences, eclecticism, syncretism, governmental, educational pressure, etc?

What effect is this having on

- (a) Christian thinking and theology;
- (b) Christian proclamation and communication;
- and (c) theological education?

The purpose in offering these subjects to delegates is that they can do some preliminary work on the subject(s) in which they are most interested. This work can be continued during the Institute. We hope that some preliminary papers will be sent in by delegates—or other readers—in time for publication in the July issue.

The Service of the World Reformed Alliance

IMRE VARGA, Czechoslovakia.

The World Reformed Alliance, founded in 1875, started its activity with ecumenical intentions that were at that time quite unusual. The first aim of its foundation was to call upon the churches of Calvin's doctrine type and of the Presbyterian system of Church government (which up to that time had no common organization) to meet from time to time for consultations and so to strengthen the communion of a common faith. Here we can only touch some ecclesiastical, theological, political, economic, social and cultural problems connected with the work of the Alliance as we had the opportunity to get acquainted with them at the General Council of the Alliance in Sao Paulo in August of last year.

We witnessed there with joy that the interest of the large Reformed churches in North America and Western Europe in the external and internal problems of small minority churches is constantly getting more intense. Certainly, we have received the opportunities and possibilities of mutual exchange of spiritual gifts (Rom. 1, 11-12) from the hand of God. We hopefully expect that the ever more profound service of the World Alliance will bring disinterested fraternal assistance to member churches living and working in various parts of the world. We do not think of the material aid in the first place, although this may be for some time necessary in some areas, but of the help in the field of theology, because all activity of the Church must have solid theological foundations. Only genuine theological assistance can help the churches to master the problems arising from their particular situation in obedience to the Word of God and to the Holy Spirit.

The World Reformed Alliance emphasized from the very beginning that it did not wish to serve narrow denominational aims, that it wanted to have before its eyes the universal Church of Christ. True to this mission, the Alliance took part in the ecumenical work from its very beginning. Among pioneers of the ecumenical movement we find many leading personalities of the Reformed churches.

This is published, as a voice from 'the other side of the curtain,' from the Information Service of the Protestant Churches in Czechoslovakia, Chairman, Dr. J. L. Hromadka.

The willingness of the Reformed churches to continue in ecumenical cooperation was clearly expressed in many addresses at the Geneva quinqucentenary festivities in 1959. Church confessions and Reformed traditions cannot be permitted to stand in the way of an endeavour, the end of which is to be the full unity of the Church of Jesus Christ on this earth. "We are not and we do not wish to become an ecclesiastical power block", as Dr. John A. Mackay said emphatically in Princeton on the eve of the Evanston Assembly of the World Council of Churches. The Reformed Alliance declared in a resolution adopted even before Evanston that all of us are a part of the one Church of Christ and that in Him Lutherans, Anglicans, Methodists, Baptists are our brethren. The Reformed Alliance wishes to serve the universal Church of Christ, His body. Not organization, but missionary activity is of the essence of the Church.

Isolation is the greatest danger for a church. This is true not only of an individual congregation, but also of individual confessional groups. The World Reformed Alliance has taken this proposition so much in earnest that it gave up its own denominational inter-church aid and all means collected for this purpose are put at the disposal of the World Council of Churches while other confessional world alliances continue their own inter-church aid services alongside the ecumenical Council.

It should be clear to all of us by now that the most important issue for the Christian Church today is the ecumenical fellowship and that it is a condition of a modern and up-to-date activity of any church that she takes an active part in the ecumenical work. But we ought not to forget that the effort at union involves its own specific temptation for individual churches as well as for the ecumenical idea itself. The effort at union is genuine and legitimate only where we see the union in Jesus Christ. Only in the triple service of the incarnation, death and resurrection and ascension of Christ can we see and achieve unity. This Biblical doctrine was before the eyes of the Reformed Alliance when it decided to hold the Council in Brazil under the general theme: *The Servant Jesus Christ—we His servants.*

This Reformed contribution to the ecumenical dialogue emphasizes the obligation of the World Council to continue on the way once started with determination and with the obedience of faith, and by its theological work, to further ecumenical work with the ultimate aim that confessional frontiers ever more recede into the background and the vision of the one universal Church of Christ ever more enters the realm of reality.

The contacts of the Reformed Alliance with the world should also be briefly mentioned. Everyone knows that in the 19th and 20th centuries, when the problems confronting mankind were getting

more and more complicated and difficult, the Church was gradually becoming a closed circle. It was in danger of closing its eyes before urgent problems and to be like the Levite and Priest in the Parable. And it is also well known that even the most enthusiastic mission work was closing its eyes before the problems of race and before the fact of the exploitation of colonial peoples. Thank God we should today hardly find any leading personality in the church who would care to deny these grave omissions and errors of the Church. This is a great consolation because repentance arising from faith is the best way to renewal.

However, besides the errors of the past the Church meets with specific new temptations today, in the West as well as with us in the East. One of these temptations is to ignore external problems or to escape from them into prayer. I have heard in Sao Paulo that even the young churches in Asia and Africa are in danger of becoming a ghetto because they sometimes do not have enough courage of faith to answer problems confronting them in the life outside their gates.

All the world over a revolution takes place, even if not in the same form and intensity everywhere. The atomic age creates political, economic, social and cultural problems of which we can have today only dim foreboding. The churches are not prepared for these problems, and what is worse, they often try to evade them. We must take care that instead of the real problems we do not pay our attention to secondary or even artificial problems in a time when mankind faces the issues of life and death.

The most serious question facing Christendom in the world is whether it has the strength of faith in and loyalty to Christ necessary for confronting the great problems facing mankind with the light of the Gospel. All of us are disturbed by the question: Does theology of today really see the living man? Has not the church in some sense become an end in herself? Is she not afraid in the first place for her own existence, forgetting that her Lord has sacrificed His own life for this world?

One of the greatest blessings of the ecumenical fellowship is our common realization that a church is not an end in herself, that she is a means. As a means she must serve in the world and for this world. If a church isolates herself from the world she implicitly denies that the Word became flesh. And while the Word that became flesh was "solidary" with this world, we frequently do not find this solidarity in the church. The church proclaims that "the middle wall of partition was broken" (Eph. 2, 14). This means that the wall dividing the Jews and the Gentiles disappeared. But it is a fact that this wall still exists even today between individual Christian churches, and between Christians and non-Christians. Even

in our Christian minds we find it easier to realize the unity of the world in terms of the technics of the atomic age than in terms of the cross of Jesus Christ.

The impact of the tension in the world and of a divided world lies heavily upon all of us. It is a deep sorrow for us that sin separates us not only from God but also from one another. We realize also that the judgment of sin begins at the house of God. We experience with sorrow that this tension in the world with its poisoned atmosphere makes difficult the necessary unity of the churches of the East and the West, and the equally necessary brotherly confidence and good-will.

The Church all over the world today undoubtedly finds itself in isolation, but in spite of that she still is bound by ancient forms and prejudices which cannot stand the test of the Gospel. In Sao Paulo we tried to formulate it in this way: The church today is more *of* the world than *in* the world. The Church of Jesus Christ has to be in the world, but to live between the Resurrection and the Second Coming. The renewal of the Church is possible only through a rediscovery of the heritage of the Bible.

The whole question of the unity of mankind, of its existence or annihilation is put before us and at the same time answered in the Cross of Jesus Christ. The World Reformed Alliance has bound itself anew at its 18th General Council to the service of this unity with the courage of the prophets and the humility of the apostles. With hope and confidence we look forward to future fruits of this service pertaining to the whole Church and to the world.

REVIEW ARTICLE

Tillich — Culture and Communication

Walter Leibrecht, Editor: *Essays in honor of Paul Tillich*. Harper and Brothers, New York, 1959 \$7.50.

Paul Tillich: *Theology of Culture*. Oxford University Press. New York & U.K. 1959 Price in U.K. only 18/.

Paul Tillich: *Dynamics of Faith*. George Allen and Unwin 1957. 9/6d.

In an article entitled "Apologetic or Kerygmatic Theology" in the January 1960 issue of *Theology Today* by Yasuo Carl Furuya, the writer quotes Walter M. Horton saying 20 years ago that a man's theological position could be discovered by asking him what he thought of K. Barth's theology. Mr. Furuya gives his opinion that today we could more easily ascertain a man's theological identity by asking his attitude to Rudolf Bultmann and Paul Tillich—using Bultmann in Europe, and Tillich in America!

I was reminded of this on re-reading Barth's contribution in the first of the above three books—the essays in honour of Paul Tillich. It is in Part III of this collection, in a section headed Religion and Creativity, and is on Mozart! In it's charming whimsicality, many will meet a different Barth, or hear with surprise his confession that he listens to Mozart's music first thing in the morning, and "only after this (not to mention reading the newspapers) have I given attention to my Dogmatik", or another confession "If I ever go to Heaven, I would first of all enquire about Mozart, and only then about Augustine, Thomas, Luther, Calvin, and Schleiermacher."

This may serve as an introduction to the volume of essays in honour of Tillich. It is impossible to review such a book with such a variety of contributions and view points, except to say that this is the kind of book that opens many windows, looking out on very different aspects of the landscape—but all fascinating and refreshing.

Whether one sees in Tillich an arch-perverter, or a supreme interpreter of the Christian Gospel for 20th Century man, here is evidence of his great influence on both sides of the Atlantic, and in Asia; and of the high esteem in which he is held by people of

many different theological points of view, all working in very diverse cultural areas. The essays are also a striking witness to Tillich's central concern to mediate between faith and culture, as Barth's contribution on Mozart might suggest.

Whether "ultimate concern" is an adequate re-interpretation of faith in the living God or not, Tillich stands for religion's relevance in its cultural world. His is a strong 'No' to any tendencies in the church to a Ghetto-like existence, and his call to theonomy a challenge to inform the temporal with the ultimates of faith.

The first essay, by the Editor, Walter Leibrich of the Evanston Institute of Ecumenical Studies, who planned this 'festschrift', is a very useful introduction on "The Life and Mind of Paul Tillich", helpful for its historical background and its theological analysis and interpretation. A Bibliography of Tillich's writings from 1910 to 1958 has been compiled by Peter H. John, and will be useful to any student who wishes to make a special study.

I hope some in Asia will do this, since there is—or seems to me to be—much in Tillich's theological approach and his dominant concerns that would make him appeal to Asian Christians. We are at the stage in Asia where we need the kind of help Tillich gives, both in relating Christianity to Culture, and in re-interpreting the Christian Message in cultural forms that can be better understood.

The other two volumes give us Tillich himself, and deal with two of the themes never far from his thinking—religion and culture, on the one hand, and a re-interpretation of "faith" as 'ultimate concern', on the other.

The first of these is a collection of Essays written by Tillich in the period 1940—1957, selected and edited by his assistant Robert Kemball. In the Foreword, Tillich himself says: "the problem of religion and culture has always been in the centre of my interest. Most of my writings, including the two volumes of Systematic Theology—try to define the way in which Christianity is related to secular culture" (page v) It is Tillich's contention, as against certain kinds of 'theologies of revelation' on the one hand, and the view of secular scientists on the other, that religion is a dimension of human life, and an aspect of the human spirit. A 'theology of culture' depends, for Tillich, on "the presupposition that in every cultural creation—a picture, a system, a law, a political movement (however secular it may appear)—an ultimate concern is expressed, and that it is possible to recognise the unconscious theological character of it." (p. 27) Tillich's basic concept of religion— "being ultimately concerned about that which is and should be our ultimate concern" (p. 40) points to "an existential, not a theoretical, understanding of religion", which has little in common with religion "as the belief in the existence of a

highest being called God", and it is in this context that he interprets God who is manifest in Christ. For Asian theologians (as for others) Tillich's challenge is to use the material and insights of 'existential analysis' concerning man's predicament—all of which raise questions but do not give answers—and to confront these questions with the answers implied in the Christian message. Here is the clue to relevant communication and also to Tillich's fundamentally Christological approach. There is much more in this little book of 213 pages—on symbols, language, and religious language; on philosophies of essence and existence (chapter seven being a very useful account of Existential Philosophy); on science, psycho-analysis, education and morality. An older essay deals with Einstein's attack on the idea of a personal God, and it is good to have Tillich's answer so unequivocally stated, just because he is so often thinking and writing in terms of 'ultimate concern' and can speak of God as "the fundamental symbol for what concerns us ultimately".

This is one of the books recommended for the 1960 Theological study Institute, Singapore, and this reviewer looks forward to the opportunity of more study and use of it.

The second of these books by Tillich is a good example of his attempt to re-interpret a word that has become debased currency. Faith he says, "belongs to those terms which need healing before they can be used for the healing of men" (Introduction). If it were possible to do so, he would drop the word entirely, but since that cannot be done, the only thing to do is to re-interpret it and save it from mis-understanding. Put in a different way (pp. 72,3) Tillich's aim is to point, in contemporary terminology, to the reality of Paul's understanding of the Spirit as "the unity of the ecstatic and the personal, of the sacramental and the moral, of the mystical and the rational" And his challenge is "only if Christianity is able to regain in real experience this unity of the divergent types of faith can it express its claim to answer the question and to fulfil the dynamic of the history of faith in past and future" (p. 73) Six creative chapters deal with what faith is; what faith is not; symbols of faith; types of faith; the truth of faith; and the life of faith—with a conclusion on the possibility and necessity of faith today. Here we are enabled to understand more of Tillich's position, and the terms he has made peculiarly his own; faith as "ultimate concern", and including "existential doubt"; his opposition to a scholastic or dogmatic understanding of Christianity, whether he is discussing revelation or conversion or communication; man's predicament of 'estrangement', and the New Reality that Christ brings. In all this, there is Tillich's continuing concern—to relate his Christian thinking to what men are saying and thinking in other realms of life.

Regarding the conflict of religions, and the encounter of faith with faith, there are a few references (as for example pp. 66,70, 122) which seem to offer the basis of a new—existential—approach to the problem of Christianity and other religions. It would be good if Tillich were to develop this into a full-blown book on the subject, or maybe one of his disciples in Asia will be led to do this. "The way to a universal faith"—which is what Missions are trying to bring about by "conversion"—"is the old way of the prophets, the way of calling idolatry, idolatry, and rejecting it for the sake of that which is really ultimate". It is the radical self-criticism of Christianity under "the Cross of the Christ" that makes it most capable of universality—so long as it maintains this self-criticism as a power in its own life. (p. 125).

This is a small book of 127 pages, but it merits reading and re-reading, and should be in all our theological libraries. Probably it is too difficult for most students, but it should be available for teachers, and in their personal libraries too.

J. R. F.

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Book Reviews

I Believe in Immortality, John Sutherland Bonnell, Abingdon Press.
US\$1.25.

John Sutherland Bonnell has done a creditable but not exceptional job in his small, quite readable book on immortality. After noting the inescapable nature of the question about life after death, Dr. Bonnell discusses in chapter one three reasons for belief in immortality: 1, the universality of the belief; 2, man's "overprovision" for this life; and 3, the conviction that the universe unfolds a purpose and reason. Chapter two moves the reader's thought from simple immortality as "unending existence" to Jesus' more dynamic concept of eternal life, where quality is emphasized. Jesus thought of eternal life as friendship with God, thus its validation cannot be outward but inward. It is a gift, not something we work for. A firm assurance in the fatherhood of God is the basic certitude of eternal life.

Chapters three and four deal with modern doubts and questions. The relation of science to faith in immortality, the relation of body and soul, the problem of recognition of loved ones after years have passed, and spiritualism are briefly discussed. Chapter five centers in eight evidences for the resurrection which is considered a keystone of a Christian's faith in immortality. Chapter six titled "A Personal Confession of Faith" makes two main points. "One of the strongest bulwarks of faith in eternal life is the profound impact that Jesus Christ has made on human history," and "Jesus' revelation of eternal life robs death of its terror."

This book is obviously the work of a preacher rather than a theologian. It is packed with typical homiletical illustrations and tends to make more of an appeal to the heart than to the head. In an attempt to be simple and non-technical, it has become superficial, especially in its

dealing with modern skepticism. Here there is no real attempt to come to grips with the intellectual problems raised by naturalistic philosophies. It tends rather to discredit their positions by emotional appeals such as that some skeptics have ended up in depression and suicide while some Christians have learned to be more than conquerors through their faith, and that skeptics are shaken by the experience of death. One wishes that it might be that simple, with all skeptics defeated people and all Christians victorious personalities, but the record is not so clear cut as that! And certainly a few skeptics with hours of doubt about their faith do not discredit their position anymore than Christianity is discredited by Christians who sometimes feel the need of praying, "Lord, help thou my unbelief." One has the feeling the author is trying primarily to add conviction to the convinced rather than to challenge the doubter to rethink his position.

HUGH M. LORMER,
B.D.S. Insein, Burma.

I Believe in Jesus Christ, Walter Russel Bowie, Abingdon Press,
\$1.25

Within the 77 pages of his little book Dr. Bowie has packed a tremendous amount of wisdom centering in and around the person of Jesus Christ. Here is a book which seems to be aimed at making its appeal to the layman but will also be greatly appreciated by the minister as well.

In the first four chapters Dr. Bowie focuses our attention upon the human Jesus in a warm, devotional style. He leads us to consider the Christ of God in his closing two chapters. For this reviewer this approach has great value for reaching the non-

Christian of S.E. Asia, in that the reader is not lost in a swirl of theological presuppositions which either offend or confuse the non-Christian mind. The reader unacquainted with the Christian Way or uncommitted to the Christian Way can feel nothing but utter respect and admiration for Jesus as portrayed here. Dr. Bowie has handled the introduction of Jesus as Son of God in a way that is both wise and subtle, although he leaves no doubt that only by faith can we accept Jesus as 'God of God'.

For the most part our attention is focused upon the Person of Jesus Christ as He lived two thousand years ago but there is also ample space given to the ways in which we are to express our faith in Christ in our modern context. We are shown not only what Jesus the Christ meant to people during 'the days of His flesh', but also what He can and does mean for us today.

Although this book is written in a warm devotional style it is not an affront to an intellectual understanding of Jesus Christ. Quotations from such great minds and great hearts as Grenfell, Schweitzer, Charles E. Raven, Winston Churchill and others are sprinkled throughout.

Here is a book that is concise enough and simple enough to lend itself to translation into the tongues of S.E. Asia. This reviewer has already resolved to make every attempt to encourage its translation into one or more of the languages of Burma.

R. W. BEAVER,
B.D.S. Insein, Burma.

Foundations of the Responsible Society. (A comprehensive survey of chr. soc. Ethics) by Walter G. Muelder Abingdon Press, New York. US\$6.00.

The writer of the book under review is professor of Social Ethics at the Boston University School of Theology.

He is well-known in the U.S.A. for his studies on the border of ethics and the social sciences and

for his contributions in the development of an ecumenical social ethos.

In Western Europe he is known too by his lectures at the Ecumenical Institute in Bossey in the course of studies 53/54, where his special approach towards social problems drew the attention of his students.

In the above-mentioned book Dr. Muelder has given a very valuable study, that also deserves the attention of the theological schools in Asia.

In the first chapters he gives much well-ordered informative material about the development of the idea of the responsible society as we find it in the official documents of the W.C.C.

In the following chapters he uses the idea of the responsible society as a touchstone in his analysis of several aspects of the development of our modern society.

There we find among others, analyses of "the responsible family", "the social foundation of law", "economic aspects of the responsible society (property and state)", "responsible agricultural policy", "responsible management", "responsible consumption", "responsible world community" etc.

Though the background of these analyses and normative studies in general lies in American Society even so these analyses are worthwhile and of high value for us in Asia too. For several reasons.

In the first place because here writes a theologian who uses sociological methods in an able fashion, not usually found in theologians! and who knows how to adapt the results of sociological research to an ethical study.

In the second place because the writer is a man who penetrates into the field opened by sociological research with ethical questions that go to the heart of the matter, and are eye-opening and conscience-awakening.

I must confess that what for instance is written in this book about responsible family-life, responsible consumption, property, etc. is very fresh, new, stimulating and this material is also a help, when we

consider the same fields in another environment as in Asia.

The chapter about "world community" stimulates too and provokes continued study. Moreover that chapter has been written with great sympathy and understanding for what is going on in Asia now.

Important and useful as this book will be as an aid for us all, still it leaves me with a feeling of dissatisfaction.

I will try to say why.

Dr. Muelder writes in his preface that he likes to study at the intersectional points of theological, philosophical and social sciences and that his "concern is for emergent coherence".

On every page of the book it is clear that Dr. Muelder takes his task very seriously.

Yet I have the impression that his endeavour has not succeeded.

Whoever follows what has been written in the field of theological social ethics in this century will be struck by the fact that there are *two kinds of studies*.

In the first place there are studies which try to give a Biblical foundation to social ethics. In the second place there are the studies which, beginning with Troeltsch and Weber, try to give an analysis of the social reality, and with that analysis as startingpoint, try to approach the social ethical problems.

In the first kind of studies the danger is great that the real problems of modern society don't appear within the horizon, as for instance in the excellent book of Walter Bienert: "Die Arbeit nach die Lehre der Bibel".

In the second kind of studies ethics are oftentimes swallowed up by sociology.

The result is we don't hear the interpretation of God's Law and Gospel, which speaks from heaven on earth in the midst of the social reality, critically, judging and saving. It is as if only on the border of the sociological analysis appear some ethical questions.

Muelder's book shows too much the character of this second kind of

study and rouses the longing for a third variety.

I mean that we need studies about social ethics, which are closer to the Biblical "Kerugma" and at the same time closer to the realities and facts of social life.

We need studies wherein the theological ethical thinking really moves between the poles of Gods living Word and the sinful reality of social life.

In Muelder's book the pole of social reality is much stronger than the pole of God's Revelation.

In this book about the "foundations of the responsible society" then is a minus of "foundation" and a surplus of "society."

Dr. Muelder writes that according to his conviction a personal and social response to Jesus Christ can be integrated with an empirical and rational analysis of moral principles which are relevant as cross-cultural norms.

I don't share that conviction.

I don't believe that it is possible to integrate the response to Jesus Christ in a system of moral principles, which are acceptable everywhere. In this view is the salt of Law and Gospel still salt?

Is not the tension between the Kingdom of God and the Kingdom of darkness not too much discharged?

Is it not forgotten a little bit, that the essence of Law and Gospel lies in *metanoia*?

Dr. Muelder promises that he will give some explanation about his opinion in further studies. We look forward to these coming studies with hope.

Here in Asia we have more than in Europe and America the chance of crossfertilization in theological thinking. Let us use that chance!

Let us therefore use this book thankfully and critically; and let us also use many other studies of men whose concern is also for a coherence of theology and social sciences.

I think of the studies of Reinhold and Richard Niebuhr, M. M. Thomas, Soë, Wendland, Eberhard Müller a.s.o.

These are guides and the field in which they guide us is most impor-

tant, since we are concerned for a relevant theology.

J. VERKUYL,
S.T.T. Djakarta.

A. Christian Theology of the Old Testament. By George A. F. Knight. 383 pp. S.C.M. Press 1959. 30/-.

I came to this book with great expectations; first because I remembered a pleasant personal association with the author when he spent a night or two at my house four or five years ago; second because as a teacher of Biblical theology I am always looking for an ideal textbook, and third because hitherto the standard Biblical theologies have been written by Continental scholars. I should say right away that I think this is a good text-book for English speaking students; better than Jacob, Köhler or Vriezen not only because a book written in English is nearly always more comprehensible than a translation but also because Prof. Knight's book is more comprehensive. Hitherto I have considered Baab's 'Theology of the O.T.' the most usable text-book, but now I think this book will replace Dr. Baab's because it reveals a more profound insight into Hebrew thinking and it is much more integrated in presentation. Dr. Baab took a number of basic theological concepts and showed what the O.T. said about them, much as Dr. Fosdick did in his 'Guide to Understanding the Bible'. This is a good thing to do but such an approach lacks a unifying standpoint. Prof. Knight starts with the assumption that "the O.T. is the Word of God to the Church" and that therefore "the central theme of the O.T. is nothing less than the revelation of the redemptive activity of God in and through the Son, Israel". (p. 9). So he calls his book "*A Christian Theology of the O.T.*" This indicates that O.T. theology is both a presupposition and also a consequence of N.T. theology. It is a presupposition because chronologically and logically we approach the N.T. via the O.T. But it is a consequence because it is through

the Christian gospel that we are saved and know God and His purposes and therefore we would not understand the O.T. as we do understand it unless we derived that understanding from the N.T. in the first place. Obviously there is a danger here that we may simply impose a N.T. interpretation on the O.T. and use every resource of allegory and typology to make it fit. This is a serious weakness in Vischer's work, for example, and one sometimes suspects that even the great Barth is not entirely free from it. Prof. Knight avoids this so completely that Dr. Rowley in E.T. (Dec. 1959, p. 73) says that for the most part he "seeks to unfold the teaching of the O.T. without reference to the New". To this Mr. Knight might well reply "What do you expect? I am writing an O.T. theology: its difference from any other O.T. theology is not in content but in standpoint." This standpoint may account for what Dr. Rowley calls an unusual organization of material. He treats of God, God and Creation, God and Israel and the Zeal of the Lord. Any Biblical theology must begin with God, known in His self-revelation and self-manifestation. From there it is natural to move on to creation because this is the distinctively Biblical contribution to the problem of the relation of God and the world and even more because creation takes us to the material world and the world of men which has rebelled against God. Creation leads on to what must be regarded as its divine intention, the God-Israel relationship as the means for the redemption of all creation. This culminates in the figure of the Servant, but to say this is implicitly to reject the orthodox Jewish view of the O.T. which led to the normative Judaism based on the Mishnah. The last, longest and most important part of the book, the Zeal of the Lord, is "in the nature of a synthesis" bringing together the threads of the argument and showing what God intended by it all. This leads through the Covenant, God's action within Israel, the 'crucifixion' of Israel, the messianic hope etc. to the conclusion that

"the people of the saints of the most High are thus finally become the man of God's right hand It is the zeal of the Lord of Hosts alone which has performed this." (p. 348).

As one whose interests and training have been rather in the N.T. field than the O.T. I am tempted to compare this book with Richardson's "Introduction to the Theology of the N.T." They look a bit like companion volumes and according to the dates of the prefaces were written about the same time. Paradoxically Dr. Richardson makes more explicit use of the O.T. than Dr. Knight does of the N.T. The two books could well be used together in a year's course on Biblical Theology. Both stress the importance of entering into Biblical ways of thinking and how this involves a careful examination of words. Both stress the importance of certain key metaphors and basic conceptions such as 'glory, holiness, light, wisdom, wrath, word, the vine, the servant, the son' etc. Both stress the continuity and discontinuity of Israel and the Church. Richardson has much to say about the Kingdom of God and the re-interpreted messiahship. Knight, rather remarkably, does not mention the kingdom as such but what he says about the Messiah fits in with Richardson's interpretation. Knight's book does not read as smoothly as Richardson's. Although he says "the narrative form has been adopted at the suggestion of the publisher" and "the reader will not find the sectionalized method of exposition" (p. 10) I found a lot of it in ch. 25 and very little narrative anywhere. But narrative or no narrative, some chapters, e.g. 17 on The Five 'Moments' of Israel's Experience, and 24 on The 'Crucifixion' of Israel are brilliant exposition. Some more narrative exposition of election, covenant, forgiveness, kingship etc. would make the book a better textbook but of course would add to its length and perhaps to its cost, although Richardson's book at the same price was slightly bigger and 40 pp. longer.

I don't agree with Prof. Knight "that it is out of the question to seek to 'demythologise' the O.T."

but that is because I interpret demythologising differently.

There is a misprint of "the" for "then" towards the bottom of p. 181 and a misplaced "in" halfway through the note on p. 348. An index of names should be added or included in the subject-index.

FRANK BALCHIN,
T.T.C., Singapore.

Ten Years of Discovery in the Wilderness of Judaea. J. T. Milik 160 pp. S.C.M. Press 1959. 12/6d.

The Excavations at Qumran. J. Vander Ploeg. 233 pp. Longmans Green & Co. 1958. 16/6d.

Of the making of books on the Dead Sea Scrolls there appears to be no end, although this is the first occasion on which any have been noticed in these columns. The two volumes before us are both by Catholic scholars. This, however, should not cause a Protestant reader to hesitate for not only is some of the best work on the Scrolls being done by Catholics (De Vaux, Barthélemy, Skehan and others), but also both writers have a freedom and objectivity of writing that is in the best traditions of Biblical criticism. Dr. Milik's book, a revised and expanded translation by John Strugnell of the original French edition of 1957, is No. 26 in the S.C.M.'s Studies in Biblical Theology series. It contains two small maps, a clear plan of the Qumran settlement and 16 pages of excellent photographs. Dr. Vander Ploeg's book is translated by a fellow-Catholic, Kevin Smyth, from the 1957 Dutch edition. It contains 8 pages of photographs scattered through the text. Although these books will not replace Dr. Millar Burrow's "Dead Sea Scrolls" and "More Light on the Dead Sea Scrolls" as the most comprehensive account, nor Dr. Frank Cross's book "The Ancient Library of Qumran" as the best concise account, yet they have their value as well-balanced and accurate surveys of the discoveries and their historical background. Of these two books, Dr. Milik's is perhaps the more authoritative since he

has lived in Palestine and worked on the Scrolls for the last ten years as a member of an international team of scholars. But Dr. Vander Ploeg is also an expert who has made many visits to Palestine and in 1947 when the first scrolls were discovered he was the first scholar of international standing to set eyes on them. It is a measure of his integrity that he does not rewrite the story in the light of later knowledge but admits that although he recognised their antiquity he did not fully appreciate their significance and so missed the chance of a life-time. What is the significance of the Scrolls? Both writers agree that they make an invaluable contribution to our knowledge of the text of the O.T., of the state of Judaism in the first centuries B.C. and A.D., of the sect of the Essenes and of the religious background of the N.T. Both agree that the Qumran sect was a community of Essenes but both are critical of the views of Dupont-Sommer, Allegro and others that Christianity is in origin a form of Essenism.

There is a good deal of overlapping between these two books and although both should be in libraries the impecunious scholar would do well to buy one and borrow the other. Dr. Vander Ploeg is better for background. He deals not only with the excavations and the Scrolls themselves but also their setting and many related matters such as the nature of apocalyptic dualism, gnosis, etc. In fact the translation of the Dutch title as "The Excavations at Qumran" is a misnomer and it could have been more accurately rendered as "Findings in the Judaean Wastes". Dr. Milik's book is more factual and better documented. This makes it somewhat more difficult reading but it is well worth the effort.

On matters of detail, there is more to be said for Milik's view that the Wicked Priest and the Lion of Wrath were two separate figures than for Vander Ploeg's tendency, in common with Allegro and others, to regard them as one and the same person. In that case Alexander-Jannaeus is the most likely figure, but Milik makes a strong argument for Jonathan (100-

142 B.C.) being the wicked priest and Alexander being the Lion of Wrath. No one knows who the Teacher of Righteousness was and it is not likely that any historical identification will be proved because it is not likely that he was well-known outside the sect. Milik has an extremely valuable chapter on the history of the Essenes, the longest chapter in the book, in which he distinguishes four phases of development and manages to reconcile most of the extant evidence about them. Both Milik and Vander Ploeg agree that the Qumran sect used a liturgical calendar, similar to that found in the Book of Jubilees, that differed from the one in use in Jerusalem and Palestine generally.

FRANK BALCHIN,
Singapore.

St. Paul's Epistles to the Thessalonians. William Neil, S.C.M. Press Ltd.; pp. 151, 1957 (The Torch Bible Commentaries). 10/6.

Dr. Neil, Warden of Hugh Steward Hall and Lecturer in Biblical Studies in the University of Nottingham, mentions in the Preface that there have been no major changes in the critical approach to the Thessalonian letters since he wrote his Moffatt Commentary in 1950. Why, then, another so soon? "...its shorter compass has enabled me to concentrate more on the religious significance of these letters...."

The style is simple, clear, with very few foreign words; the paragraph headings tell much of the story—The Lord's Trumpet, No Nine Day's Wonder, Living in Two Worlds, Work and Worship, Twice-Born, Daily Rebirth, Love and Lust and many others. Teachers whose students use English as a second language and have few, if any, books in their own language, should be grateful for the simplicity and clarity of this commentary. It has few jaw-breaking words.

Furthermore, a person who has spent a quarter of a century working in "younger" churches finds many comments that are especially applicable to them. The explanation of the "house-church" (p. 29), the comments on converts from paganism,

(p. 38), the pagan attitude to sex, revival campaigns and faith missions, (especially in the post-war years), the error of certain kinds of preaching and teaching about the second coming of Christ (pp. 90, 92-94), the right interpretation of apocalyptic literature for Christians confused by groups who over-emphasize that literature, the fact that Paul gives no theology of the Last Things (pp. 102, 111), what becomes of believers who die before Christ returns (p. 102), the encouragement to modern illiterates in 5:27: "Read to all the brethren", criticism of ministers and other full-time employees—to mention only a few.

This commentary has, then, these two characteristics for teachers and students in schools of theology in the area of the world that this Journal primarily serves; and for ministers and other full-time employees of the churches there: it is simply written and it fits many of the present needs.

E. K. HIGDON,
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The Crucial Task of Theology. E. Ashby Johnson. John Knox Press, Richmond, Virginia. 1958. pp. 222. US\$5.00.

Theology, according to the author, is "that human inquiry which undertakes to present in intelligible form a coherent and comprehensive statement of truths which are of ultimate concern to man." Being challenged both from within and from without the Christian community, theology faces to-day a crisis. It is challenged to present its credentials and to justify the methods by which it derives its conclusions. Theology must therefore re-examine its methodology. Even as science is a method of procedure rather than a body of facts, and philosophy a manner of construction rather than a particular system or sum of systems, so theology is to be identified with a method of deriving, vindicating, and integrating those truths which can contribute to an understanding of the final meaning and goal of life. Theology reaches its conclusions in a commonsense

synthesis of the results yielded by methods of rational analysis, empirical induction, and appeal to logical, authoritative and hairetic determinations to produce a form of certitude appropriate to it.

The chapter on the "Limits of Theology" is especially illuminating. Meanings should be suggested, rather than precisely described. Bad theology is the direct product of ascribing literalistic meanings to parabolic teaching. Functional terms such as "redemption", "atonement", "adoption" and "forgiveness" point to similarities rather than identities. Subjective responses can be represented only through symbolism. Tillich's language in frequently writing of "Jesus, seen and understood as the Christ by the Church" calls attention to this responsive element. At the same time we must avoid the danger of Ritschl's "value judgments", for ontological and epistemological questions are inseparable. The function of theology is not that of freeing itself from the use of symbols but of determining the most adequate mode of expression.

The chief value of Professor Johnson's book is that it affords a sound and lucid guide to the study and practice of theology. Without offering anything new or original, it sets out in an admirable way the scope, aims and limitations of theology. The fact that it contains many unnecessary reiterations does not detract from the value of the book. The author's Calvinist persuasion is noticeable throughout, and readers of a more catholic tradition will find the chapter on "Authority in the Method of Theology" too inconclusive.

SVERRE HOLTH,
Singapore.

Confucianism in Action. Edit. David S. Nivison and Arthur F. Wright. Stanford University Press (Stanford Studies in the civilisations of Eastern Asia) 1959, 390 pp. \$8.50.

These studies are part of a continuing effort to acquire a better understanding of Chinese civilisation. The standing of China's enduring but editors are the well-known Stanford

scholars—Arthur Wright, Professor of History, and David Nivison, assistant Professor of Philosophy and Chinese. The contributors of the essays are all first rate scholars in their field and have been free to write in the areas of their own particular interest. Their papers were presented at the 1957 and 1958 conferences sponsored by the Committee on Chinese Thought, founded 1951, and now a standing committee of the Association of Asian Studies.

The common concern of the writers is to give precision to the term "Confucianism" which is often used as an omnibus term to include all kinds of Chinese thought. This of course is nonsense, since there have been very different and opposite sets of beliefs and social influences, and 'Confucianism' itself is not one philosophy at all times but many—as Han Confucianism, Sung Neo-Confucianism, and Tokugawa Confucianism. Most of the papers in this volume deal with aspects of Neo-Confucianism, a movement dating from the late T'ang, and itself like Confucianism, a "catch-all" term. The main areas of Chinese life dealt with are three—"familial institutions, bureaucratic behaviour, and the power relations between monarch and literati" with two papers on Japanese Confucianism. The emphasis is not on ideas in themselves but ideas as applied by men involved in society and government.

This naturally raises the question in one's mind about the failure of "Confucianism" to adjust to the modern situation in the 19th and 20th centuries, but as one of the contributors Dr. de Bary says, this failure "may be no index of its viability in a possible future age of internationalism". There would appear to have been something in Confucianism "central to the life of the Chinese people—and perhaps central to human life—that would keep it alive in some form despite its failure as a self-sufficient system of thought and conduct. It has usually tended to look to the past". If it is to live again, "it must acquire the capacity to face the future of the whole world, not just Chinese civilisation".

This is a fine scholarly production

that defines what is meant by Confucianism and Neo-Confucianism, and deals with their influence on the practical affairs and intellectual life of both China and Japan, and the influences that in turn changed and modified them at different stages.

This book, with its companion volume *The Confucian Persuasion* edited by Prof. Wright, (to appear in June), should be available in theological schools that profess 'Chinese studies' or 'Asiana'. It will not be found necessary for the normal purposes of Chinese theological education, but for teachers and the odd student who is being attracted by the problems of Chinese culture and relating Christianity to it, these studies are invaluable.

J.R.F.

Asia through Asian eyes. Compiled by Boldoon Dhingra. Charles E. Tuttle Company, Rutland, Vermont, and Tokyo, Japan. 1959. 296 pp. \$4.75.

The main purpose of this book, an anthology of Asian parables, poetry, proverbs, stories and epigrams, is to let Asians speak to the world, and particularly to the West. The collection has been compiled by one who has spent his life in promoting sympathetic cultural understanding between Orient and Occident. While the patterns and presuppositions of Western culture are different from those in Asia, yet the civilisations of Asia formed a background to Greek and Roman cultures. So the compiler quotes Will Durant: 'Europe and America are the spoiled child and grandchild of Asia, and have never quite realised the wealth of their pre-classical inheritance—We shall be surprised to learn how much our indispensable inventions, our economic and political organisations, our science and our literature go back to the Orient'.

Then the compiler lets Asia speak for itself—on thought and religion, the arts, language and literature, the state, society, everyday life, and science.

This book is not a necessity for theological libraries, but a very delightful bedside book for jaded

theological professors. Here for example is a 'supplementary mantra' from India on Marriage, addressed by the bridegroom to the bride: "Having taken seven steps with me, become my friend; may we two, who have taken together these seven steps, become companions; may I have your friendship; may I not be separated from your friendship, nor you from mine. With utmost love to each other, gaining lustre with mutually amicable minds, and enjoying together our food and invigorating things, may we walk together and take our resolves together. May we make our minds united, of the same vows and the same thoughts. I am the words and you are the melody; I am the melody and you are the words—"

Finely said, and a lot better than many a modern book on marriage guidance!

J.R.F.

Christianity among the Religions of the World. Arnold Toynbee. Oxford University Press. 1958 8/6d.

These are the Hewett lectures delivered at three theological schools in the United States in the autumn of 1955, and being a historian's approach to the problem of Christianity and the religions of the world, are of considerable insight and interest. At some points the great historian seems to be theologically naïve. He rightly castigates an arrogant and intolerant attitude on the part of Christianity to other religions, puts it down to the strain of intolerance in the Judaic tradition of 'the jealous God' (common to Judaism, Christianity and Islam), but fails to deal adequately with the implications of the Christian claim for the uniqueness of the divine action in Christ. In claiming that the three points essential to Christianity (pp. 106-7) are (a) the self sacrificing Almighty God, (b) the divine example set in the Incarnation and Crucifixion, to be followed by human beings, and (c) Christian life and action in accordance with these convictions: and in claiming that these have non-Christian precedents

and non-Christian parallels, Toynbee leaves a good deal out of consideration. To base the Christian understanding of the loving self-sacrificing God on the myth of a vegetation God and nature worship generally, and to find a parallel to the incarnation of Christ in the Mahayanian Bodhisattva seems to be not the kind of thing one would expect from a historian! In fact, much as we can appreciate Toynbee's avowed Christian approach, his plea for tolerance against fanaticism and arrogance, and his hopes that the higher religions of the world will become more open-minded and open-hearted in their dealings with one another, he does not deal adequately with the interpretation of the Gospel as 'God's saving acts in history,' and the 'once-for-all-ness' and uniqueness of the Christ. Of course, Toynbee is well aware of the controversial nature of some of his points, especially in the fourth lecture on 'What should be the Christian approach to the contemporary non-Christian faiths?' It is this makes the book as interesting and challenging as was listening to the lectures, which this reviewer had the privilege of doing in 1955. Certainly, we can—and ought to do as Toynbee advocates—hold to our convictions, and at the same time put aside any "traditional attitude of rivalry and hostility towards people whose convictions differ from one's own." (p. 82).

But it is naïve to ignore the fundamental differences—whether in the God who saves, or the salvation offered, or whether indeed there is a God at all, and whether salvation is offered or is self-wrought; yet Toynbee believes there seems to be a possibility of harmonising all the main movements in the contemporary world except the worship of "Leviathan" in its alternative Nationalist and Communist forms.

If we are not out for syncretism—and this Toynbee rejects; if we approach other faiths as Christians—and Toynbee does this; what standard of truth have we but that in Christ? Which is not to say there are no truths in other religions, but it is to say that we can recognise

them as truth only in the light of the truth we live by—which is in Christ.

There is much to interest and instruct in this book—Toynbee's criteria for the comparison between religions which he suggests to be their attitudes towards man, towards evil, and towards the problem of suffering; or his analysis of the contemporary world, especially the dangers confronting all higher religions from "Leviathan", or his suggestion that the East, in selecting certain elements from the West, may also unwittingly be accepting other elements which it would not deliberately choose—for example, an understanding of man that is based on Christian premises and in the long run demands them.

All this and more make this contribution an important one in the study of the Gospel and the non-Christian faiths in the modern world.

J. R. F.

Stephen Neill: "The Unfinished Task" E. H. P., 1957 12/6d.
"Creative Tension" E. H. P., 1959. 10/6d.

Failure of Mission, failure of ecumenicity, failure of urgency, these are some of the notes ringing out in these two books by the General editor of the World Christian Books, who on his own account is keeping us in his debt by his contribution to missionary thinking and the theology of mission which is also a theology of the Church. The first of these two books has been available since 1957, but we bring it and its sequel to the notice of Librarians in South-East Asia. Here our Churches are still grappling with problems of missions and missionaries, both European and Asian; with the question of the place of 'foreign' mission where a Church is growing in the land; and the problems that come to us as a legacy of the "Great Century"; and the basic problem of mission in the whole of the Churches' life in Society. These contributions of Bishop Neill, with their mature and knowledgeable insights are valuable guides, and could be used in theological colleges in courses on the Theology of the Church, of Mission and in

Ecumenical Studies generally. Here is an understanding of the unfinished task and of the unfinished Church, "the rags and squalor of its divisions and its sins" (p. 33), which is at the same time the vehicle of the redeeming grace of God, in this "epoch of the Holy Spirit". The possibilities of strength in the midst of weakness are dealt with especially in the chapters on Dynamic Witness and the Dynamic Ministry, especially in relation to the "younger Church's" life. This is a name he does not like too well, sharing Asian and African fears of some condescension from the 'older' ones.

In dealing with the contemporary problem of evangelism facing 'younger' churches, particularly in relation to non-Christian religions and culture, Neill makes a good point about the need of theological students knowing not the classical forms of these religions, but "the mind of these other religions in their contemporary and that in many cases means fluid and elusive forms" (Page 192).

This is a valuable and suggestive book at many points—for Churches and Mission Boards in the West, and for our Churches in Asia. As in the case of other Christian thinkers who know what is happening here, Neill sees us now entering an era of real missionary encounter with non-Christian faiths and cultures. It comes with something of a shock to realize the truth of his statement "for the last two generations almost all missionaries have been missionaries to Christians". National leaders too, from Christian homes and parents share the disadvantage of coming to these systems from the outside. There are other significant issues that Bishop Neill deals with, all related to the task of the church in the world which by its nature can never be finished. Though some of the situations he describes have changed since 1957, this is still a very valuable book, full of insight, knowledge, sympathy and understanding. And at the end we are brought to the point of obedience and hope. "When the way is not clear before us, and we hesitate about the vocation of a lifetime, it is the crucified who

says to us, "Follow me". Disobedient and complacent churches and an unfinished task are all realities of our situation, but so also is the Lord who reigns from a tree.

Bishop Neill's other book in review here develops some of the ideas of the earlier one, and at a number of points brings the picture more up-to-date. These are the Duff lectures delivered in Scotland in 1958, and deal with four major problems of missionary strategy—the non-Christian faiths today, nationalism, partnership between 'older' and 'younger' churches, and the whole question of 'Mission.' The approach is dialectical, and Neill is able to cope in this way with the contradictions and irreconcilables in these basic areas. Hence the title, "Creative Tension". In the first of these four essays entitled *Faith, Christian and non-Christian*, we are taken back (after a short but stirring tilt at Toynbee) to Jerusalem 1928, Tambaram 1938, and to the Post-Tambaram discussions. Neill first suggests a different approach that would throw light on the relation of Christian Faith and other Faiths by basing it on the experience of those who in their own lives have been under the sway of two religions systems. What has been the difference? But he does not develop this in view of the serious difficulties of methodology involved. The basic issue is raised on p. 27, (and here we are following on the discussions and controversies of the post-Tambaram era though a number of people in Asia are thinking that the time has come for some radically different approach). "Do we first know God somewhat dimly, from our own resources, or from some other religion, or from the Old Testament, and then come to know him more perfectly in the face of Jesus Christ?" The traditional theological assumption has been that this is the correct approach. Theology deals first with the existence and being of God and then proceeds to add Jesus Christ to that situation. Barth has made his greatest contribution to theology in insisting that all theological thought must first, last, and at all times be Trinitarian. The Old Testament,

says Neill, is alive to us because we read it Christologically. Is this then the clue? First the judgment of Christ on all—Buddhism, non-Christian faiths, ourselves, and our former life—then resurrection.

So Neill suggests that what we say is not "Yea" and "Nay", but first "Nay", and then, in Christ, "Yea", to much that exists in other faiths. This seems essentially to be what Kraemer is saying in his 'Religion and the Christian Faith'. That is to say, taking a stand on the Christian revelation, and not on some 'comparative approach' which is willing to sacrifice this, we then try to see what still stands in the light of Christ. Of course this is right for the Christian. It can only be an 'approach', in living conversation with non-Christians, as we are able, God help us, to mediate Christ and something of what he means to another, so that He begins to judge and rule in their lives as well. In the minds of some of our Asian thinkers today, like Paul Devanandan and D. T. Niles, there is some doubt if this is the approach called for at this particular time. (Perhaps, as this reviewer has suggested elsewhere a more 'existential' and 'Tillichian' approach would fit.) This essay ends rather inconclusively, I felt. It could profitably have been developed a bit further and been a bit more specific and concrete in terms of the actual situation of Christian and non-Christian faiths. Yet, it is a very fruitful chapter and a good orientation in the main issues of this continuing and increasingly significant problem.

The second issue deals with Nationalism, and the Biblical dialectic of "Yea" and "Nay". Neill, while affirming the 'nation' as a God appointed order, discusses the point at which he believes the Church must be ready to say "No" to the State—totalitarian claims, liberty of religion and worship, the rights and status of minorities. In the life of the Churches of today, he notes three attempts to transcend the limits of the purely national or regional Church—world denominational alliances, the E.A.C.C. and the World Council of Churches. He warns of

the danger of Churches refusing to diminish or modify their independent sovereignty, and believes that if the World Council increases this sense of sovereignty in its member churches, it will ultimately be an obstacle in the way of real unity.

Chapter 3 deals with the Whitby 1957 theme 'Partners in obedience'. We have a description first of the disastrous effects of the Western impact on Asia and Africa, and an insight into "the massive reaction of the East against the West." Then comes a shrewd account of some younger church "Mythologies" and an account of the 'frustrated missionary' who in Neill's own experience, is usually to be diagnosed as suffering from "a conflict between conscience and a sense of duty!" If the right kind of partnership is to develop at this stage, Neill believes that there must be a "frank and open dialogue between 'older' and 'younger' churches." There must be self-examination and self-criticism on both sides, and in the light of younger church criticism of the older churches, and of missionaries from the older churches, he suggests ten subjects for repentance on the part of the older churches! In brotherly affection he then offers ten other areas of repentance for the self-examination of younger church colleagues, lest they become self-righteous and complacent, in view of the condemnation of their western colleagues. All this is, of course, not in the interests of mutual recrimination but a common and renewed seeking after the will of God, and for a real obedience to that in which alone real partnership can be achieved.

Lecture 4 deals with 'Mission and Church' and points out the dangers in a "Theology of Mission" approach. Regarding the present problems as between missions and missionaries on the one hand, and Asian and African Churches on the other, Neill traces the source of most of the trouble right back to the beginning. Here, I think he is with Kraemer and John Taylor in their diagnosis. The premiss that it is the missionary's job to "bring the church into existence" is absurd. The mistake was

that missionaries did not come along and say as they landed in a foreign country: "We are the Church of Jesus Christ in this place". The continuing existence of a mission organisation definitely prejudiced the whole understanding and self-understanding of the Church. The "mission" as a separate entity is demonic and needs to be re-absorbed into the Church. If the Church is organised on racial grounds so that partners cannot be accepted into it fully, then the recovery of unity which is necessary will lead to re-discoveries of theology on both sides. I had a feeling in reading this book that Neill did not adequately deal with the changes in the missionary pattern that are already taking place in many countries. Much of his criticism is directed against a pattern that is rapidly changing, though the extent and speed of change varies in different places in Asia and Africa. Even in Mission Headquarters and Missionary constituencies it would appear there are decisive changes in the mentality that speaks and thinks of "our field", "our missions" and "our Churches"! Neill's plea for a new pattern of co-operative planning to match the efforts at regional ecumenical thinking and action in Asia is well taken, although his suggestion that I.M.C. should be reconstituted on an operational basis seems to be a bit late. It may be, however, that the new Division of Evangelism and mission in W.C.C. will take care of this. Certainly there is need of such a new pattern of co-operative planning on a truly ecumenical and international basis that will make it possible to meet the needs of the Church any where, so that Christians in any one place can give help in 'mission' to Christians in any other, in a way that the new situation demands. Altogether this is a very suggestive set of lectures, and they should be studied by members of mission committees and boards, new missionaries, leaders of younger churches in Asia and Africa, and by theological students in our colleges.

J. R. F.

God in the Eternal Present, by Carl G. Howie, John Knox Press, Richmond, Virginia, 128 p. US\$2.25.

This is a popularly written book by a young American Presbyterian minister who is concerned to make Christian theology simple, clear and relevant for the modern man. He is convinced that, "we must re-express God's message in the language of today, so that modern living will be powerfully altered by it. Then we shall all get the point that God Himself makes the difference; that faith is the answer; that this is the life." (p. 29).

This would seem to be a laudable aim and most readers of this journal believe that this is an urgent task. But a reading of this book leaves at least this reviewer with the impression that the contribution of this book is largely in the area of helping one to see what *not* to do when he goes about this same task.

At times the simplification seems to lead to what seems almost distortion. "Repeatedly throughout history, as the limits of faith have been broken down and its focus on life diffused, God has sent spokesmen to clarify revelation. Happily, a high percentage of the populace welcomes the men of God who speak afresh the word from heaven." (p. 24).

Christians in Asia are hardly apt to be impressed with the comparison of the highest in Christianity with the lowest in non-Christian religions. "How can the moral purity of the Master be likened to the orgies held at the Ganges each year? Can the noble and basic moral behaviour of the Galilean be compared with the degraded activities of Buddhism?" For those of us in S.E. Asia it is also easy enough to compare some low level expressions of Christianity with some of the best expressions of Hinduism and Buddhism. This will quickly lead one to see that this whole basis of comparison is wrong and the relation of the Gospel to all religions, including the Christian religion, as religion, is the serious question we must face. Apart from this, we would do well not to indulge in comparisons of this kind.

If the library funds and time for reading are limited, this book seems to be a good place where one could save both money and time. But having said that, it does force upon us all the need to seek to do more adequately in our own situation what this book *aims* to do: bring Biblical Theology to bear on the Christian life of our day.

PAUL D. CLASPER,
B.D.S. Burma.

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